Three Dissertations on the Hyperborean Wisdom & the S.S

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BERSERKER
BOOKS

Note:

This text has been machine translated and is not the complete text from the original Spanish in the typewritten manuscripts which were unable to be clearly translated owing to the blurry nature of the scan.

FOREWORD

In this third book, I have compiled the content of three of the four lectures Uncle Kurt gave to me on the most secret subjects imaginable. It is necessary, however, that I set them out here, for without sharing this knowledge with the reader, it would be pointless to continue with the story of Belicena Wilca, which is my own story. Were I to proceed otherwise, the subsequent events would be utterly incomprehensible.

We must remember that my journey to Catamarca was undertaken with the aim of obtaining precise information about the SS of the German Third Reich. I believed at the time that this information would help me solve the mystery of the Druids, whose presence in Salta to eliminate Belicena was, for me—having seen the rope tied—an undeniable reality. But upon meeting Uncle Kurt, I gradually realised that my extraordinary adventure was part of a greater reality, of which he too was a part. Thus, guided by his engaging account, I followed the steps that led him to the highest echelons of the German leadership and also to its deepest secrets.

Upon reaching this part of the account, Uncle Kurt divided, as
has been said, his explanations into four lectures which,
according to him, corresponded to the main lines of thought
that Konrad Heine had developed in the old house in Berlin,
as prior knowledge to the Hyperborean initiation.

According to Uncle Kurt, in order to be in a position to understand the internal constitution of the SS, its origins and esoteric objectives, one must first possess a formidable amount of information. This condition is essential to fulfil, since the S.S. is nothing but the external, visible appendage of an invisible organic force that began as such many centuries ago, but whose occult genesis must be sought millions of years into the past.

That ‘invisible organic force’ is a Secret Society, or rather, it consists of a succession of three ‘Societies’, of which only the first can be considered ‘Secret’. We shall briefly explain this concept. The concept of a Black Order S.S. has emanated from the Thulegesellschaft. The Thulegesellschaft was formed by men of the Germanenorden. And some men of the Germanenorden came from the SAPIENS DO-NABITUR ASTIS (S.D.A.)

But this is not merely a matter of singling out certain men or highlighting some superficial link between Secret Societies. That would be a mediocre approach and, of course, entirely mistaken. The ‘truth’ from which all analysis must proceed is as follows: THERE IS A HYPERBOREAN WISDOM THAT HAS BEEN TRANSMITTED FROM THE PAST TO THE PRESENT. This is a “truth” that can be verified simply by observing its historical consequences: the SS and the Third Reich. Because the line that Uncle Kurt highlights: SS, Thule Society, Germanenor

den and S.D.A., is in fact the very one through which terrible / ancient secrets have reached the present.
We have already said that it is impossible to tackle the interpretation of the SS without possessing significant prior information. Let us now see how we shall access it.
I have divided Uncle Kurt's first dissertation into two // parts, which constitute the first two chapters of this third book. It is a comparative study of the Thulegesellschaft and the Secret Societies of the Synarchy. Next comes the secret history of the Thulegesellschaft, which, due to its length, I have had to divide into chapters. This is the second lecture. Finally, I have divided the brief but highly esoteric third lecture into two chapters, which recounts the secret history of Heinrich Himmler and the SS.
Regarding the fourth dissertation, I must say that as it is an SS publication, entitled MANUAL OF PSYCHOSO-// CIA L STRATEGY, on which Uncle Kurt made only a few brief remarks, I have decided to include it separately as a fourth book. But I shall return to this subject in the respective foreword.

Everything I have transcribed in this third book is, like all that has gone before, an almost literal reproduction of Uncle Kurt's words, and I have even repeated his brief quotations from some fairly common literary sources. This fidelity has led me to sacrifice literary style somewhat and to overuse the declensions of pronouns. I have also changed, after the second chapter, the grammatical person, shifting frequently from the first person singular to the third person plural. These stylistic shortcomings have a simple explanation: Uncle Kurt showed the utmost respect for the memory of Konrad Heine, who was his instructor at the Thulegesellschaft, and, for that reason, when addressing a subject whose knowledge he had acquired through him, he automatically spoke using the plural. In such cases, he would simply say "...WE KNOW that the Kassites were Hyperboreans and... etc.", using the plural "WE KNOW" in clear reference to Konrad Heine. On the other hand, he would change the grammatical person by saying, for example, ..." 'IT' is understood, then, that the Kassite priests WERE also called Cainites... etc."

Rather than correcting these serious stylistic flaws by altering the original narrative, I have preferred to preserve the freshness of that marvellous oral prose which Uncle Kurt displayed in Santa María de Catamarca. In this way, perhaps one can better grasp the suggestive implications of his maxims and propositions, laden with metaphysical meaning and SHAPED in accordance with THAT WAY OF THINKING which he called Hyperborean Wisdom.

It is a long journey that I propose to undertake in this third book, but it is part of the path I myself travelled when I set out for Catamarca to uncover the truth about the S.S. and the Druids. And, I must say now, it was thanks to the knowledge gained at the end of this journey that I was later able to continue that adventure begun in Salta, when Belicena Wilca was murdered.

All that remains is for me to issue a warning: these pages must be read with a mind free of dogma and prejudice. If this is done, then their content, like a cup of ambrosia, will be drunk in with the eyes and will water the spirit with the nectar of Hyperborean Wisdom. If not read in this manner, it will be as though one were attempting to eat an indigestible delicacy and, like a hard CHI QUIZUELA neither properly cooked nor chewed, the text will contain sharp bones that will tear the throat and weigh heavily on the stomach. In the latter case, I refer the reader to the warning that, by way of a prologue, I included in the first book: 'READER, BEAR IN MIND THAT IN READING THIS BOOK YOU ARE SETTING FOOT ON LAND RARELY TREADEN BY OTHERS....'

DR ARTURO SIEGNAGEL

POST SCRIPTUM: Remember at all times that throughout this third book, the narrator of the story is always Uncle Kurt.

FIRST LECTURE:

SECRET SOCIETIES AND THE THULEGESELLSCHAFT

PART ONE

The Thulegesellschaft admitted members from different social strata, forming CLOSED CIRCLES, more or less secret, each dedicated to the study of an aspect of 'GERMAN LITERATURE, HISTORY OR ART' (as described in a 1919 pamphlet on the aims of the Thule Society) and developing the respective theory through meditation, research or transcendent revelation, until the intellectual possibilities of a given idea had been exhausted. There thus existed a whole range of closed circles comprising groups of people of varying spiritual levels, from the highly esoteric such as the CIRCLE OF THE POLARIS led by Professor Horbiguer, to the purely frivolous such as the WEDNESDAY SOCIETY to which Dr ALBRECH HAUSCHOFER, Ambassador UL-RICH VON HASSELL, Professor Dr JENSEN, General BECK, etc. With regard to this last 'closed circle', which was, incidentally, quite open, I cannot help but recall a principle of Psychosocial Strategy which states that 'peripherality, insofar as it implies moving away from the centre, favours contact with foreign circles', since consequently this circle betrayed Germany and the Führer from 1938 onwards, yielding to the nefarious influence of the elementalwesen and spying for England and the Allied powers.

In that year, 1937, the Thulegesellschaft had permeated the entire intellectual body of Germany with its closed circles, to such an extent that there was practically no scientific, official or private body that did not have members of the Order. Just as the NSDAP permeated the entire social fabric of Germany, the Thule Society—the NSDAP's occult counterpart—extended its circles to the entire intellectual community of the Third Reich.

Certain closed circles which, due to their scientific nature, required a special infrastructure and the consequent support of the State, virtually became 'exoteric circles', subsequently assimilating themselves as official bodies whilst nevertheless continuing with their secret and esoteric research. In the SS, for example, several of these circles emerged, such as the AHNENERBE INSTITUTE, spearheaded by Dr Rösemberg and the SS, which organised Ernst Schaeffer's expedition to Tibet (OPERATION PAMIR) or the OFFICE OF RACE AND COLONISATION headed by WALTER DARRE, a member of the Thule Society and author of the seminal book BLOOD AND SOIL.

It is understandable that these disparate circles, each advancing its own particular theory and closing in on this or that occult ideology, generated a kind of insular fanaticism that made it inconceivable that 'contacts' could occur between closed circles without causing serious conflicts. By

this reason, internal security measures within the circles were taken to extremes, sometimes resulting in veritable ‘closed cells’ due to the secrecy of their procedures. In the light of these incomplete references, one might infer that the / Thulegesellschaft was organised on the basis of a cellular system similar to that fostered by the Communist Party to subvert Western democracies, but such an assessment would be a mistake and a gross oversimplification of the most powerful and best-organised secret society in history.

The Bolshevik cellular system is ‘vertical’ in terms of hierarchy and ‘triangular’ in terms of security. Its strength lies in the ‘network’ phenomenon, which allows for the clandestine structuring of hundreds of ‘cells’, relying on the security afforded by the fact that in each cell there is a single member who has a superior ‘contact’. For greater clarity, let us see how a basic network is formed: see fig. 1.

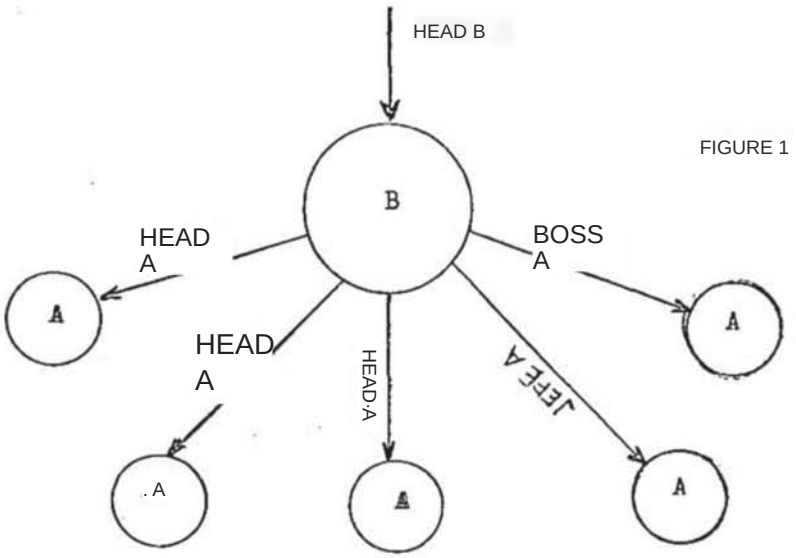
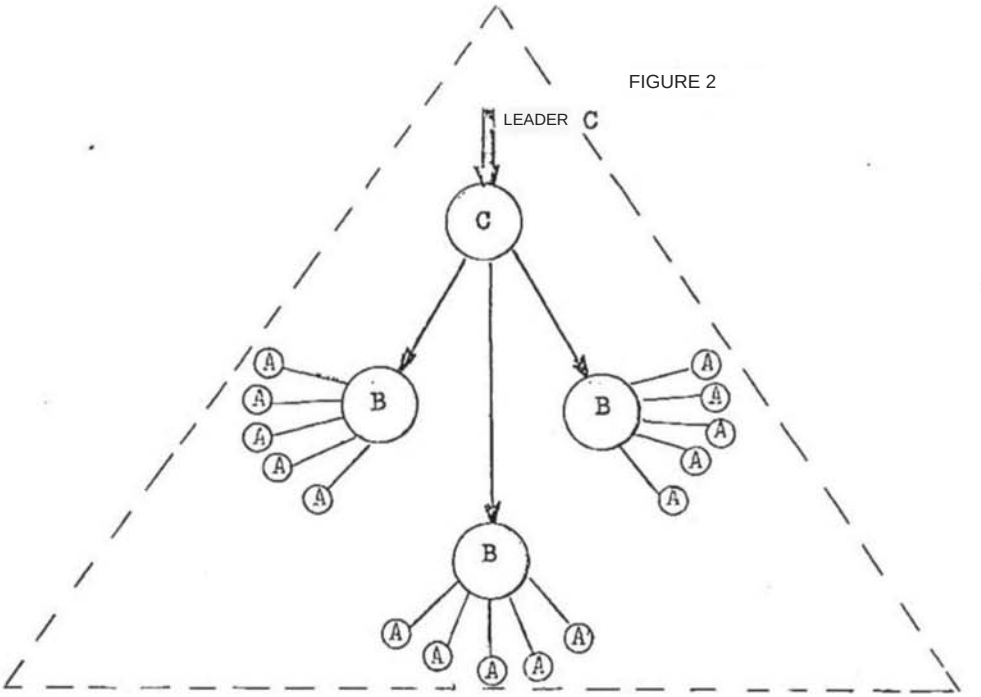


FIGURE 1

A cell "A" has, say, seven members and a leader, the only member who has the "contact". Let us suppose a cell "B" formed by the leaders of five cells "A". Here, five leaders coordinate the control of 35 men within a cell "B". In cell "B" there is a sixth man who acts as the group leader and knows the higher-level "contact". Let us now suppose a cell "C" formed by three leaders from cell B and a fourth man who is the leader of cell "C", and so on.
It is clearly evident here how four men can control one hundred and five bases with a degree of certainty.

There are many variations in the cellular system of agreement /

FIGURE 2



the objective pursued by the clandestine organisation. If greater security is desired, for example, a ‘single link’ can be established by arranging for each leader ‘A’ to receive instructions via a ‘roving contact’ with cell ‘B’, so that the leaders ‘A’ do not know one another, etc.

In a clandestine cellular organisation – regardless of its objectives – operations must be conducted in accordance with the principles of military INTELLIGENCE, whilst bearing in mind that clandestine operations necessitate the application of certain special rules. For example, there is a directly proportional relationship between ‘security’ and the ‘transit time of information’, such that ‘greater security leads to greater delays in communications’. In a movement that must operate under official repression, this law becomes apparent when, for security reasons, contacts are made indirectly, for example via hidden mailboxes, which severely delays communications between leaders and cells.

Taking these basic principles of the cell system into account, I can assure you that the Thulegesellschaft and its closed circles operated on the basis of ESSENTIALLY DIFFERENT laws and principles. Rudolph Hess had already given me a clue as to this inner constitution that night at the Chancellery, when he suggested I ‘TIGHTEN THE CIRCLE’. But, ever since I began my visits to Gregorstrasse 239, I was able to gain an intimate understanding of the in-7

"organisation", so to speak, of the Thule-Gesellschaft. That is why I insist on establishing the differences with the utmost precision.

It appears that between 1919, the ‘official’ date of foundation, and 1923, when the first green-beret lamas arrived in Munich, the Thule Society was organised on a vertical and cellular basis, much like Freemasonry. It was at this time, from 1923 to 1926, that a ‘revolution’ took place in the internal structure of the Order (with the departure in 1923 of Baron von Sebottendorff), giving rise to the ‘new’ (ancient) circular structure that would remain in place until the end of the war. From that period remained the memory of its previous functioning, and, in fact, few noticed the change. There was a purge and numerous defections, but internally the secrecy became more impenetrable than ever.

There were two reasons for this change, which will be examined in detail in the following account: one secondary and one primary. The secondary reason was a ‘pact’ entered into in 1923 with a certain Order of Lamas from Lhasa. The primary reason, and undoubtedly the key to the whole story, is an event in which the Führer played a leading role when, in 1922, he managed to PSYCHICALLY READ a very ancient book that had been in the possession of the GERMANEORDEN, the parent organisation of the Thulegesellschaft, since 1904, and which no one, not even the greatest philologists of the Reich, had managed to decipher.

But, you may ask, what did the system of closed circles consist of? To describe it, it is not possible to use ‘geometric analogies’ as in synarchic organisations. (For example: ‘triangular and vertical’) At least not ‘Euclidean analogies’, given that more than three dimensions would be involved here. You will see why: when speaking of ‘circles’ (closed, inner, outer, etc.), what is being done is to allude indirectly—‘induce’ is the word—to something that is not named but which the word ‘circle’ implies. This "something", implied by the "circle", is the CENTRE. And here comes the original, the incredible, or if you will, the irrational: all the members of the multiple circles affirmed that the centre, THEIR CENTRE, was the Führer.

Perhaps, if one does not reflect on it, one does not immediately grasp the ABNORMAL nature of this assertion. For this is not a doctrinal or dogmatic ‘idea’ common to all members of the Thulegesellschaft, but a REALITY experienced by all and, without doubt, true. That is to say: in multiple circles, with no contact between them, comprising people who were also strangers to one another, the strange phenomenon occurred whereby everyone perceived the SAME CENTRE around which they were organised. Consider what this means: many circles and a common centre. What geometric analogy does this suggest? One might say, without thinking: a sphere. And the answer would be no, because the aforementioned closed circles are DISPLACED IN SPACE. Despite this, they retain the property of possessing a common CENTRE.

"Then the centre is not in this world" may be a //

hasty conclusion. Well, there is some truth in this. But let us not forget: the centre is the Führer. Which would mean “something that is not of this world exists in the Führer, perceived by all as the common centre of the closed circles of the Thulegesellschaft”. Absurd? No more so than many dogmas and customs that we profess and accept on a daily basis.
Let us continue with the analysis. It is well known that, outside the // three ordinary dimensions, the imagination faces serious difficulties in representing, for example, a fourth or fifth dimension. This is why the previous proposition is incomprehensible, indeed ‘unrepresentable’. But, if we accept that ‘closed circles’, insofar as they are formed by viryas, have a concrete manifestation in this world and that only ONE PART of the problem is, analogically speaking, IRREPRESENTABLE, the question of the common centre—if we accept this, I repeat—we can attempt to use an ANALOGICAL MODEL. That is to say, if we are in the presence of a phenomenon whose manifestation occurs in several dimensions, there is no difficulty in ‘visualising’ that part which affects us tangibly in our concrete world; that is, that ‘aspect’, that appearance of the phenomenon, which we perceive through our senses. The “other part”, that aspect which escapes our perception, but which is apprehensible, abstractly by reason, insofar as it is capable of establishing a mathematical (not geometric) analogy of the phenomenon, IS INTUITIVE BUT NOT REPRESENTABLE except BEYOND the reach of reason.

With these caveats in mind, I propose we consider the following model which will allow us, as I have already said, to visualise part of the problem.

Let us suppose a space coordinated by three orthogonal axes,

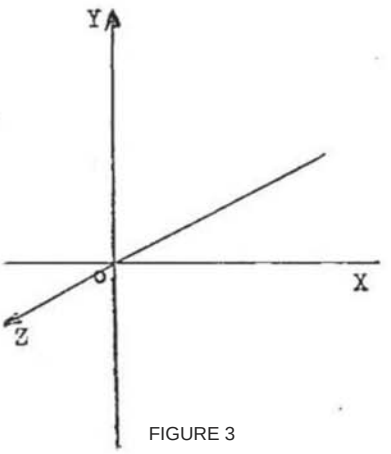


FIGURE 3

AND

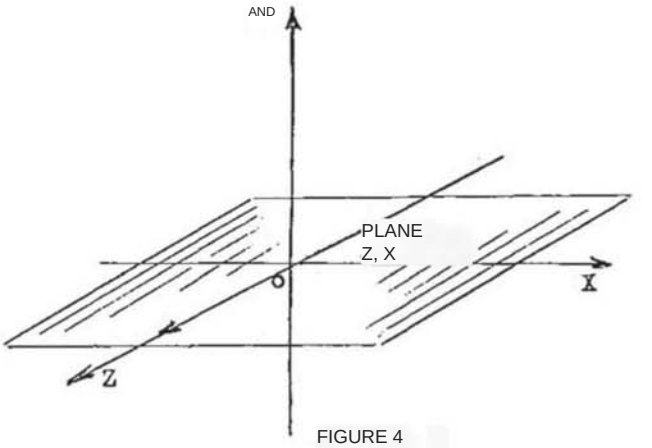


FIGURE 4

X, Y, Z. (Fig. 3) The (Z, X) plane is the ‘space’ in which human ‘organisations’ are represented, Fig. 4. This representation

is “direct”; through geometrically analogous profiles. For example, a “synarchic”, vertical and triangular organisation, as previously described, will have a “triangle” as its profile, fig. 5.

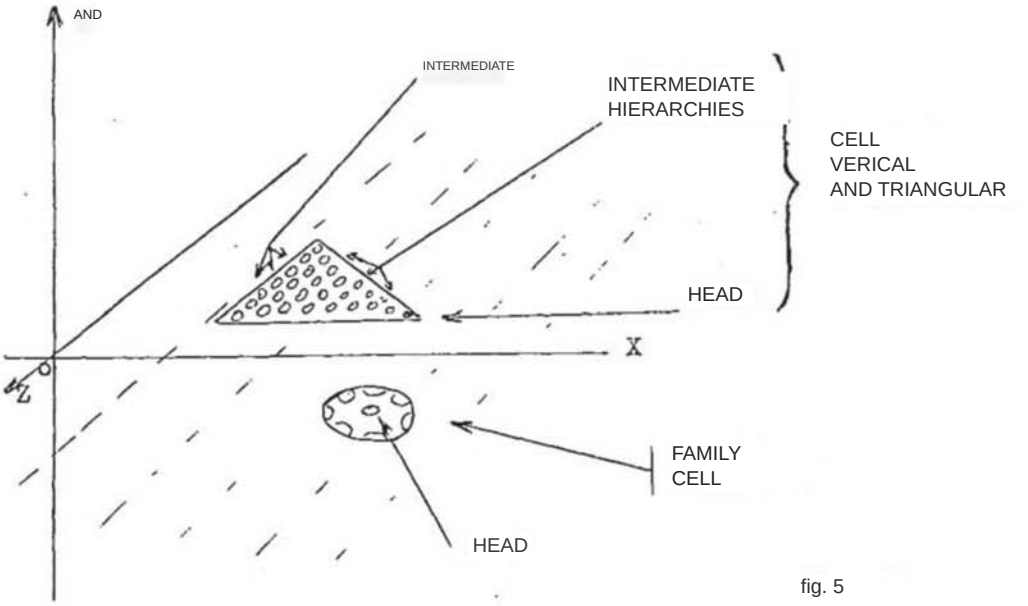


fig. 5

In this model, the MOST GENERAL REPRESENTATION of human organisation is the CELL (family, association, etc.) and, within the FAMILY OF ALL CELLS, those that are MORPHOLOGICALLY INDETERMINATE. fig. 5.
Let us examine this concept more closely. For a cell to exist, three basic conditions must be met: a plurality of members, a common objective (PURPOSE) and agreement on the MEANS to achieve the common objective (integration). In every cell there are natural roles (leadership or command, logistics, security, welfare, planning, etc.) which, insofar as they are occupied rigidly and permanently, DETERMINE THE CELLULAR MORPHOLOGY.
The MOST SPECIFIC CASE of MORPHOLOGICAL RIGIDITY is that of a formal army, which will always have a vertical and triangular structure.
A group of friends, meeting once a month to have fun, also form a cell (they fulfil the three conditions) but as the roles are not ‘fixed’ or there is a ‘rotation’ of roles (for example, a different ‘Leader’ on each outing), this results in MORPHOLOGICAL INDETERMINACY, which is the MOST GENERAL case of / analogous representations and means that such a cell can take ANY FORM.

- RETURNING TO THE REPRESENTATION OF A VERTICAL AND TRI-

, a typical case of synarchic organisation, it can be seen in Figure 5 that the profile is indeed a triangle.

If what has been explained so far has been understood, we can now address the representation of the “closed circles” of the Thulegesellschaft. To do this, we must reason that if a triangular cell corresponded to a triangular profile, a circular gathering will correspond to a circular profile.

For the sake of simplicity in the analysis, let us assume that any “closed circle” has a profile equal to a geometric circumference, and recall that in such a figure “the points on the perimeter maintain a FIXED DISTANCE (or radius) from the centre”. But closed circles, as we have already seen, have a point, the centre, “outside” them. This condition means that, wherever that point may be, it maintains the geometric relationships of the fixed distance or radius with every point on the profile circumference. And this condition leads us, reasonably, to assume that the profile circumference is the base of a CONE whose apex is the centre that lies ‘outside it’, that is to say, it is an ANALOGOUSLY TRANSCENDENT CENTRE.

In Hyperborean Wisdom, this virtual apex is called the CHARISMATIC CENTRE and is considered to be “situated” on the plane of the Hyperborean Siddhas, which is temporarily DESYNCHRONISED with the material world of the Demiurge Jehovah Satan, fig. 6.

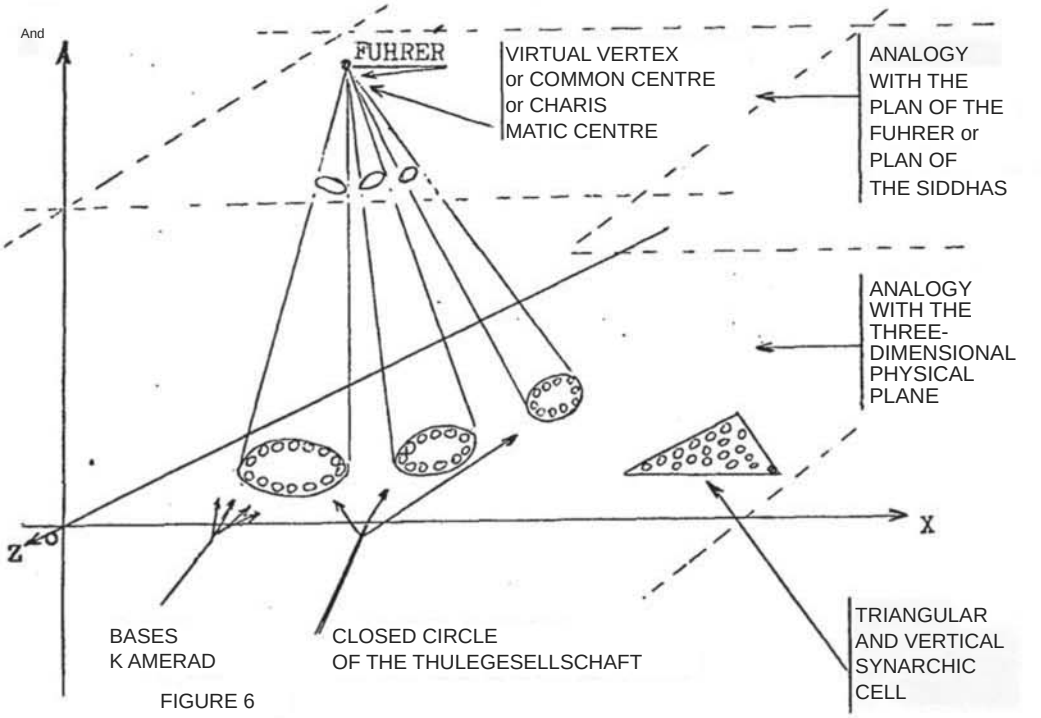


FIGURE 6

Compare now the triangular synarchic cell with a closed circle of the Thulegesellschaft, and one may gain an idea of the irreconcilable differences between the two ‘organisations’. I shall highlight, in six comments, the main conclusions to be drawn from such a comparison.

10. The triangular synarchic cell has no significance beyond the physical plane X, Y, Z. The closed circle has its supreme authority, the Führer, illuminating the centres from the plane of the Siddhas.

20.- The Hierarchy is vertical (horizontal in the diagram, fig. 5) within the Synarchic cell and depends solely on the rungs of power. It matters not how these rungs are occupied (by the inept, social climbers, careerists, Jews or simply criminals, etc.); the iron law of the vertical structure is ‘he who is below obeys him who is above’. In the closed circles, the sole Hierarchy is towards the Führer. Among the members, BROTHERHOOD prevails. Depending on the ‘social façade’ the circle must maintain, there may be a relationship of organic hierarchies visible to the uninitiated, exoteric eye, but internally everyone is a KA MERAD, that is, gentlemen with equal duties and rights. ONLY THE AUTHORITY OF THE FUHRER IS UNDISPUTED.

30.- In the synarchic cell, the rank and file must literally look upwards (in the diagram this would be from left to right, horizontally, along the X-axis) to visualise the highest Hierarchy (general, pope, high priest, rabbi, etc.). In other words, an EXTERNAL, sensory gaze is required, with all that this profane search entails: TIME – it may take time to locate a Hierarch of the Synarchy; SPACE – it may be necessary to move in order to locate a Hierarch of the Synarchy. In a closed circle, comrades must look INWARD to visualise the Führer, the sole Hierarchy on Earth. Neither time nor space is required, for the ‘charismatic bond’ established by the Führer from his charismatic centre—shared by all in the synchrony of events—is immediately intuited by the sanguine Minne.

40.- ‘Progress’ in a synarchic cell occurs ‘through time’ (moving from left to right along the X-axis, which also represents the ‘direction’ of time), climbing the lines of the triangle and striving to reach the apex. It is a “material progress”, purely illusory, which merely signifies a relative change in social position within the cell. Position in the hierarchy HAS NO RELATIONSHIP to any spiritual value of the candidate; for example, a man may “rise” in the hierarchy, which means he is materially “superior” to his subordinates, but at the same time, if he committed a crime to rise or climb, he may be spiritually “inferior” to those he commands. PROGRESS IN A SYNARCHIC CELL IS, IN ALL CASES, EVOLUTIONARY.

In a closed circle of the Thulegesellschaft, figure 6, one neither advances nor retreats definitively. One might say that one moves in CIRCLES OF ETERNAL RETURN, but this idea, as I shall see

later, implies much more. ‘Progress’ here, if one wishes to use such a misleading term, is determined by the virya’s potential to recover the memory of blood, the Mí nne, and to transmute into an immortal Siddha, into a divine Hyperborean. 7 Nothing binds the virya to the illusory world of Jehovah-Satan, save for his chromosomal confusion, his blood impurity which // keeps him temporarily lost to the Hyperborean race of Christ-Lucifer. His goal lies beyond time and space, for it is found solely in RETURN and in immortality. PROGRESS IN A CLOSED CIRCLE IS, IN ALL CASES, CRUCIAL.

50. Finally, it must be borne in mind that the synarchic cell is the most suitable organism for the development of the pasu or animal-men, who, due to their eminently logical mental constitution, believe that

50.- Finally, it must be borne in mind that the synarchic cell is the most suitable organism for the development of the pasu or animal-men, who, due to their eminently logical mental constitution, believe they are PROGRESSING and EVOLVING in their movements through the hierarchical triangles. The pasú, as we shall see later when studying the Psychosocial Strategy of the S.S., lacks ‘Hyperborean lineage’, meaning that he has never possessed the Vril and therefore lacks blood Minne. He is, quite precisely, A MENTAL CREATION OF JEHOVAH-SATAN, a pure illusion. For the Hyperborean Siddha, the pasú DOES NOT EXIST, says Hyperborean Wisdom. However, within the illusion of SAMSARA, of the world’s becoming, the pasú possess a RELATIVE EXISTENCE facilitated by Jehovah-Satan.

Confused with the Pasu are the Hyperborean Viryas, semi-divine beings, towards whom the actions of the Führer and the Thule Society are directed, in pursuit of a dual effect: “to achieve collective transmutation (we shall see that ‘collective’ must be given a different meaning in Hyperborean Wisdom) and to bring an end to the Kaly Yuga or Dark Age.

For all these reasons, it must be considered that it would be ‘impossible’ for a Pasu to join a closed circle of the Thule-Gesellschaft, for, lacking ‘blood memory’ or Minne, they would be unable to perceive the ‘centre’, that is, the charismatic bond of the Führer, and therefore ‘since there is no centre, there is no // circle’, meaning that THE CLOSED CIRCLE DOES NOT EXIST FOR THE PASU.

60.- To all that has been said, I might add, by way of illustration, that the marvellous organisation of the Thule-Gesellschaft into closed circles, as we have seen here, was surpassed // after the War by the Anael Order of Latin America, founded by the Siddhas in Brazil, Argentina and Chile in 1946, and which still operates in the utmost secrecy. This surpassing is due to the fact that, as there was no need this time to establish ‘many circles’ as in the Third Reich, they proceeded to construct a single circle such as that shown in Figure 7.

There, each bar A, B, C, ... etc. is a self-contained cell (political, military, esoteric organisation, etc.) representing the ‘spokes’ of a wheel (of Surya’s chariot, says Hyperborean Wisdom) but in which the ‘centre of the axle’ lies on the plane of the Hyperborean Siddhas.

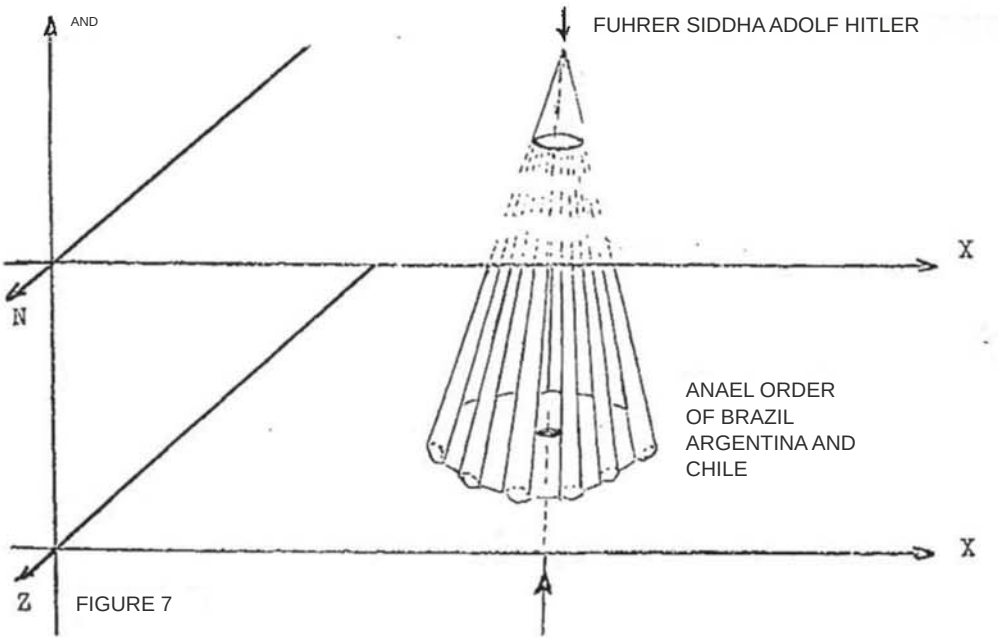


FIGURE 7

Thus, instead of rank-and-file comrades as in the ‘closed circles’ of the Thulegesellschaft, there are BARROTES of the Anael Order forming a ‘closed circle of power’. The Führer, however, as an immortal Siddha, charismatically enlightens the Siddha Tulkus from his Hyperborean abode in the Valhalla of Agartha.

With these six comments and an examination of the analogous model, one will gain an understanding of the essential difference between what we call a typical synarchic secret society and the CIRCULAR STRUCTURE of the Thulegesellschaft.

FIRST LECTURE

SECRET SOCIETIES AND THE THULEGESELLSCHAFT

PART TWO

With the necessary reservations, and in light of what has been said so far, we shall refer to the Thulegesellschaft as an ‘Initiatic Secret Society’, since within the closed circles, up to the ‘penultimate circle’, certain members were granted the ‘Hyperborean initiation’

area". After 1933, this ceremony became the exclusive preserve of the SS, and from 1936 onwards it was performed only at the SS castle at Wewelsburg, which gives an idea of the importance the Thulegesellschaft attached to Heinrich Himmler and the SS
As I received this initiation and would like to speak of it, I find myself in the same situation as before when I began to describe the circles of the Thule Society. We must also distinguish what is meant by ‘Hyperborean initiation’ and not confuse it with ‘synarchic initiation’, which the Synarchy grants in its theosophical and Masonic schools, intended mainly for the lost pasus and viryas.
To clarify these concepts, it is best to start at the beginning and analyse the Sinarchic initiatory Secret Societies, and then move on to studying the Thulegesellschaft.

When considering the history of Secret Societies, a distinction is usually made between Initiatory Secret Societies and Political Secret Societies, depending on their transcendent or temporal nature. For this classification, one would take into account ‘the aims’ of the Secret Society, on the understanding that the pursuit of a purely temporal objective such as ‘seizing power’ or the triumph of a ‘subversive’ ideology or the administration of justice ‘by one’s own hand’ in times of crisis, etc., corresponds to a Political Secret Society.
History records numerous Political Secret Societies that would come to constitute classic examples: the SANTA VEHME in Germany, 14th to 19th centuries; the ILLUMINATI OF BAVARIA, 18th to 19th centuries; The CARBONARI in Italy and France, 19th century; the UNITED IRISHMEN, Sinn Féin and the IRA in Ireland, 17th to 19th centuries; the KU-KLUX-KLAN in the United States, 19th to 20th centuries; The MAFIA (a criminal but also ‘political’ secret society) in Sicily, the US and almost the entire Western world, 18th to 20th centuries, etc.
The political branch would also include a multitude of death squads and similar paramilitary organisations, and even Marxist or Trotskyist organisations operating underground.

It is argued, in making the aforementioned distinction, that the triumph or achievement of the stated objectives automatically brings about the extinction of the Political Secret Society: a clandestine organisation, whose sole purpose is to facilitate the seizure of power by a group of conspirators, loses its raison d’être once the revolution succeeds. The disappearance from history of many secret societies (some of those mentioned and others) would seem to support this view which, as Konrad Heine asserted, is completely erroneous.

There are, indeed, Secret Societies with strictly political objectives, but their number is minimal and their existence fleeting. On the other hand, many of the classic Political Secret Societies, whose activity spans centuries, either conceal their initiatory nature or are linked to a Secret Society

initiatory society. This is the true hidden lifeblood that breathes /
the vital energy of a certain 'mysticism', for faith in something transcendent
is the only 'secret' to enduring for centuries. 'There is no /
social or political cause that is not purely secular /
for every demand for justice disappears with the generation that /
put it forward'.
IT MUST THEREFORE BE CONSIDERED THAT EVERY POLITICAL SECRET SOCIETY OBEYS, IN ONE WAY OR ANOTHER, AN INITIATIC SECRET SOCIETY, AND – with the exception of the AUREA CATENA, which we shall examine later – ALL INITIATIC SECRET SOCIETIES, AT LEAST IN THE 20TH CENTURY, CONSTITUTE THE INTERNATIONAL SYNARCHY. THEY ARE ITS TACTICAL MANOEUVRES.

We have seen that the distinction between an Initiatic Secret Society and a Political Secret Society is erroneous or, at the very least, insufficient. But what is an Initiatic Secret Society, to which we say that Political Secret Societies are subordinate and to which we attribute the formation of the tactical structure for the strategic action of the Synarchy?

Let us examine the issue in due detail, step by step.

A SOCIETY is a group of people gathered to fulfil a common objective. A SOCIETY is SECRET if the objective (END) sought or the MEANS necessary to achieve it must escape public attention (the END may not 'morally' justify the means). But a Secret Society may also be official or clandestine, in accordance with the following law, which is deduced from the fact that there is a directly proportional relationship between the 'spirituality' of an organisation and official Power: // 'The closer a Secret Society is to Power, the more exoteric ("less esoteric") its internal doctrine will become'.

This law indicates that, for the purposes of preserving a certain spiritual heritage, secrecy is always advisable, and suggests that a genuine "Esoteric School", if such a thing existed, should be almost inaccessible to the profane.

A Secret Society is INITIATIC when it is known to be the bearer of a Mystery and regulates access to it through a ritual ceremony that transforms the "uninitiated" into an "initiate".
It is understood that the title of Initiatic Secret Society is only given to those whose 'secret' knowledge is esoteric and spiritual. We must, therefore, first analyse what is meant by 'initiate' and by 'esoteric' before attempting a definition of Initiatic Secret Societies.

The word "initiation" (INITIUM) derives from two Latin words: IN = in; IRE = to go; that is to say: beginning. The initiate, in general, is one who begins something, and in the specific esoteric case, "is one who begins a new life".
Initiation therefore implies a radical change in the initiate's life. This has always been the case, and we can verify it by analysing the phenomenon of RITUAL INITIATION throughout history. Ritual initiation is a long-standing institution in

human societies, and its presence can be detected almost without exception among all historical peoples. In primitive societies, even to this day, it is possible to observe rites of initiation, known as ‘rites of passage’, to mark a child’s transition to manhood and their entry into adult life. Spouses and future hunters are also often initiated. Of particular interest to us is the warrior initiation ritual practised by Indo-European peoples since time immemorial.

Initiation is thus the initium, the beginning of a new life, whether as an adult, a spouse, a hunter or a warrior. However, the subject is a most fascinating one and warrants more in-depth analysis.

All these examples show that initiation is an eminently social experience, for initiation can only be administered externally, by one’s peers, with collective participation. For the phenomenon of initiation to exist, the operation of an initiatory community must occur simultaneously, for initiation—an INDIVIDUAL EXPERIENCE—requires an initiatory ritual—a COLLECTIVE EXPERIENCE.

We also observe that, from its earliest origins, initiation is a practice COMMITTED to the society in question, which has facilitated the transition from profane to initiated precisely because it involves the latter’s participation in responsibilities that will be revealed to them in due course.

On the other hand, if being initiated means beginning to tread a new path, this path is by no means easy or pleasant; indeed, the abandonment of ancient initiatory practices is the source of no small number of the problems of alienation and neurosis currently afflicting the white race. Indeed, the transition from ‘child’ to ‘adult’ took place through a ritual ceremony that prepared a man for various changes accompanying the entry into a new life, among which, of no small importance, are: leaving the mother, the responsibility to contribute to the common sustenance, the certain prospect of death, etc. (When one is a child, the ‘next stage’ is adulthood; when one is an adult, the ‘next stage’ is old age; and when one is old, the next step is death. Presumably, the ‘transition’ from child to adult involves, among other ‘changes’, that of death.) Initiation has the virtue, in this case, of preventing traumatic consequences by ‘establishing’ with the force of social law that the initiate is tacitly prepared to ‘begin to tread the new path’, which clearly guides the candidate morally. Among us, the transition to adulthood takes place gradually due to the lack of the precise and inexorable boundary that an initiation ceremony would provide, and involves painful and often traumatic experiences. There are those who never manage to effectively ‘leave’ the ‘mother’, suffering a sort of perpetual external domination and the consequent internal insecurity caused by the psychological dependence created.

When we say “leaving the mother”, we are referring to the “maternal archetype” and we do not, in any way, encourage a situation of exile from our loved ones. The closeness or distance of the biological mother in no way alters this complex, which generates ‘weakness of character’ and ‘sentimentality’; it is therefore necessary to fully embrace all the psychological potential that a man possesses; this will be the first step in the quest for individuation.

There are thus men who never cease to be children and men who never become adults, due to the gradual nature of the ‘transition’, in the absence of the boundary set by initiation. This situation has been corrected in the white race for some centuries now with the natural emergence of a NEW AGE between childhood and adulthood called ADOLESCENCE, which is a euphemism for the state of TOTAL IDIOCY into which the young person falls, for a period of varying length, but which, fortunately, has the beneficial effect of softening the impact of external changes as the ‘transition’ takes place.

We have already clarified what initiation is in its general sense. Let us now consider its esoteric meaning.
By ‘esoteric’ we mean, as indicated by the Greek word EISÔTHEÔ, a ‘bringing in’ into the mystery. Therefore, when speaking of ‘esoteric initiation’, we mean a ‘beginning’ (initium) on the one hand and a ‘bringing in’ (EISOTHEO) on the other. It is well known that, since Aristotle, the esoteric has been contrasted with the exoteric or profane in the realm of knowledge. But this knowledge to which the esoteric refers is not precisely “hidden knowledge” because of its secret nature, but rather because of its quality as “privileged knowledge”, that is to say, categorically hierarchical. Esotericism opens a door “to pass through” (EISÔTHEÔ) from a profane world—gnoseologically grounded in false categories resulting from an erroneous perception of the real, which is itself illusory in its concrete materiality—to another spiritual world of pure metaphysical perceptions, considered, paradoxically, to be truly real.
However, the door that esotericism opens cannot be crossed by just anyone; not all profane individuals are qualified to access such ‘superior’ knowledge. ‘Esoteric knowledge’ 7 entails the ‘privilege’ of its possession and therefore requires a ‘control’ at that door which opens to ‘let in’, EISÓTHEO.
This control is precisely the “esoteric initiation” of the profane who are capable of it, that is to say, of those men who are “initiable”.

We have already discussed ritual initiation and elaborated on examples of ‘rites of passage’, noting that initiation, initium, entails a permanent change in the initiate who, from the moment of the initiating rite, begins ‘a new life’. In esoteric initiation, this condition is taken to its ultimate conclusion, such that the initiate must experience,

as a rite of passage into the new life, an AUTHENTIC DEATH AND RESURRECTION. Esoteric initiation is unanimously regarded as an irreversible experience, such that if the initiate does not demonstrate, in the eyes of his initiators, an authentic transmutation, 'he will scarcely survive to tell the tale'.
To understand this terrible statement, we must consider the fact that esoteric initiation is an ancient and universal practice, historically recorded in all known cultures; this is why we have abundant information, especially from the great ancient civilisations where esoteric initiation experienced periods of true splendour.

But in antiquity, esoteric initiation was administered by priestly castes who served the official cults of the various peoples, and the deities involved in the rites of the Mysteries were always racial gods. Thus, we find 'Mystery Schools' or 'Cults'—typically initiatory in nature—possessing a particular religion or myth, often analogous in their symbolism, for each ancient people or race. Among the best known, we may mention in Egypt: the Mysteries of Osiris and Isis; in Greece: the Mysteries of Dionysus, the Eleusinian Mysteries, the Mysteries of Orpheus, the Order of Pythagoras, etc.; in Iran: the Cult of Mithras, Zoroastrianism, Manichaeism, etc.; from India and Tibet: Hinduism, Tibetan Buddhism, Tantrism, etc.; from China: Taoism, Shaolin Buddhism, etc.; from Japan: Shintoism, Zen Buddhism, etc.; from Islam: the Sufi sect (1), the Assassins sect, the Druze sect, the Ansariyah sect, etc.

In all these ancient Mysteries, and many others, esoteric initiation took similar forms with regard to the admission of the neophyte and his subsequent initiation. It is based on the universal concept that esoteric initiation 'IS A PROCESS INTENDED TO BRING ABOUT, PSYCHOLOGICALLY WITHIN THE INDIVIDUAL, THE TRANSITION FROM A STATE REGARDED AS INFERIOR TO A SUPERIOR STATE: THE TRANSFORMATION OF THE PROFANE INTO THE INITIATE. THROUGH A SERIES OF SYMBOLIC ACTS, MORAL AND PHYSICAL TRIALS, THE AIM IS TO GIVE THE INDIVIDUAL THE SENSE THAT HE 'DIES' IN ORDER TO 'BE REBORN' INTO A NEW LIFE".(2)

In this general overview of esoteric initiation, it is worth pausing to consider the final quotation marks and also noting the seven 'moral and physical trials' and the 'symbolic' acts. The physical trials to which the daring neophytes—deemed 'initiable' after enduring long and humiliating periods of novitiate—were subjected generally ended their lives. We shall not dwell on examples, but it is worth noting that such physical trials consisted of confronting, unarmed or, at times, drugged, 'sacred' animals of varying degrees of ferocity

(1) SUFISM IS AN ISLAMIC ESOTERIC MOVEMENT COMPRISING / VARIOUS SECTIONS.
(2) SERGE HUTIN - SECRET SOCIETIES - P. 6 - Eudeba - / BUENOS AIRES

such as: lions, crocodiles, poisonous snakes, etc.
The surviving neophytes then faced "moral trials" which usually consisted of enduring various forms of humiliation, "to demonstrate humility"; withstanding the advances of fiery and beautiful priestesses, often after having ingested aphrodisiacs under false pretences, “to demonstrate chastity”; performing certain physical feats such as resistance to pain or fear, “to demonstrate bodily control”, etc. Failure in these moral trials did not necessarily mean death but did mean the immediate expulsion of the unfortunate aspirant. In any case, this is a general assessment, for as in many Mysteries certain secret teachings were imparted simultaneously with the novitiate—teachings that were not to be profaned—the priests proceeded, in those particular cults, to execute the failed candidate.
Finally, the ‘symbolic acts’ refer to the initiation ritual proper, which, as is logical, varied from one Mystery to another, but which in all cases was intended to produce a psychic dissociation in the neophyte such that it would enable him to undertake the transcendent JOURNEY. This "journey", an essential experience for obtaining initiation, consisted, according to all accounts, of the passage of the split "self" along a path in the "other world". Such a "path", which on its fantastical route towards sublime deities nevertheless traversed infernal abysses plagued by unspeakable terrors, was in every respect similar to the one we tread on our "final journey", the one we all undertake at the hour of death.
The “return” to life, following the initiatory journey, was the true triumph of the neophyte, now an initiate, and was interpreted as a genuine “second birth”.
Of the neophyte, of his profane mind, nothing had survived //
after the initiatory death; the resurrected initiate, on the other hand, was considered a new being, possessing knowledge obtained BEYOND
DEATH.

As an epilogue to this commentary on esoteric initiation, we must consider the influence that the passage of time has exerted on this transcendent experience, from antiquity to the present day. We shall make this assessment using a criterion that Konrad Heine constantly repeated to me in those days: History, as we understand it in its documentary sense—that is, ‘beginning for us with decipherable and comprehensible written accounts, which in different countries correspond to entirely disparate eras’—is nothing more than a part of the Dark Age called by the Indo-European peoples the Kali Yuga, the Iron Age or the Age of Darkness.
We shall expand on this concept of History later.
For now, we must consider that this ‘darkness’, which advances alongside History, consists of intellectual gloom that envelops the spirits, gradually depriving them of all transcendent light.
This spiritual opacity, which entails the ‘loss’ of metaphysical faculties once common among the virya, has been

blamed for the materialistic trend that civilisations have followed. It has also meant the ruin of historical civilisations, including our present Western civilisation, already engulfed in a crisis of cultural decay and decline.
In this downward spiral of history, esoteric initiation has fared the worst. Emerging from a context we call Ancient Wisdom, it was for thousands of years an effective practice within the priestly function of all civilisations. But the general decline that engulfed peoples at various times put an end to the 'Gnostic content' of the Mysteries. Of course, this was due to human decadence more than anything else, for when the eye grows hard and the soul dwells in darkness, the Mysteries—which are nothing more (nor less) than symbols—lose their operative capacity; they do not 'reveal' their secret to the priests, and all succumb to superstition and myth.
Thus, in a slow process of degradation, the metaphysical 'contents' begin to be lost, and their 'container', the RITUAL FORM, is exalted to the point of desperation (or fanaticism) in a vain attempt to force the emergence of the metaphysical 'content'. But it is futile; the living Mystery has been transformed into myth; the ritual is an empty shell devoid of 'content'; initiation is a theatrical performance, all the more shrouded in 'mystery' as it is hollow of spiritual realisation.
It is the Kali Yuga. Initiation will no longer be 'esoteric', for there will be no 'door to open' nor Mystery to be known, but rather 'exoteric', profane, because the priestly function has been profaned, without exception, over the last millennia.
Yet today we hear talk of "Masonic initiation", "Rosicrucian initiation", "Theosophical initiation", etc., or of Mysteries and Secret Doctrines allegedly possessed by certain Mormon "schools". What has happened? Are we witnessing a restoration of the ancient Mysteries, of the esoteric initiation that transformed the initiate, reborn twice, endowing them with the ability to "dialogue with God"? Has the Kali Yuga come to an end, given the avalanche of "mysterious" and "initiatory" sects coming from the East?

Nothing of the sort. Since the beginning of the Kali Yuga, in parallel with spiritual decline and the advance of materialism, dark "powers" have been emerging, whose "seat" is a "hidden centre" of the Earth from which the will of Jehovah-Satan is channelled. It is these diabolical "powers" that contribute decisively to the falsification into which all the religions, cults and Mystery schools of Antiquity have fallen, and it is these that only in the last century have we been able to clearly distinguish under the name of the International Synarchy.
For centuries, they drove the Initiatic Secret Societies to replace the Ancient Mysteries or to infiltrate and control the great religions. But initiation, under

the influence of the ‘diabolical powers’, has become a mere formality. All that remains of the Living Mysteries and of the original esotericism is a ‘symbolic’ and ‘speculative’ syncretism. The “initiatory journey”, once undertaken as a psychic astral projection through the “other world”, is now a physical stroll, “symbolically” as the Masonic Synarchs put it, through the courtyards of the lodges.
This is how we arrive at the final centuries of our era, with a marked accentuation of the decadent tendencies of the Kali Yuga and, consequently, with an increase in the NUMBER of Initiatic Secret Societies. The latter are responsible for that “avalanche” of mysterious and initiatic sects coming from the East” of which we spoke earlier.

The “tendencies” of the Kali Yuga are approaching their zenith… and that is why the “diabolical powers” are now manifesting themselves universally through the International Synarchy, and that is also why we can clearly distinguish their actions and understand their sinister plans.

Returning to the subject of esoteric initiation, we can state that it has completely disappeared from the West over the last two millennia. The Secret Societies of the Synarchy have, however, used this term to describe an “exoteric initiation” whose main objective is to swell their ranks with followers, sworn to death, for the sole purpose of fulfilling their plans for world domination.
There is nothing in them that fosters the spiritual advancement //
of the adept, that is to say, the breaking of the bonds that
chain man to matter and his definitive liberation from the
miserable condition to which the material ‘order’
of Jehovah-Satan has subjected him. There may be promises to that effect which merely serve the need to momentarily deceive those
from whom some benefit is expected.
But the grim reality is that no one can presume to ‘make use of’ a Secret Society of the Synarchy—a naivety for which one pays dearly—but rather the Synarchy will use the unwary or accomplices who populate its ranks as it sees fit; whilst it may bestow riches and power upon some as long as they are useful, it will destroy others when they fail to faithfully carry out its designs.

In the ancient Mysteries, initiation was administered by priests, masters or gurus, who ensured the ritual was performed correctly. The initiates, reborn and wise, would eventually go on to replace their former initiators.
In today’s Secret Societies, initiation consists simply of an oath of complicity, similar to that found in the codes of the underworld, taken by the ‘apprentice’, ‘fellow’ or ‘brother’ when, following a symbolic ritual, the ‘mystery of the Order’ and what is expected of him are revealed to him. This “mystery” is none other than “knowing the Order’s mission in society”, that is, its contribution to the synarchic plan

. Once the neophyte has been “initiated”, that is to say,
is privy to the secret of the Synarchy, he must take an oath
that will prevent him from ever leaving the Order on pain of “ritual
death”. The exoteric initiate is, therefore, irretrievably
lost, for if he defects from his lodge he will be swiftly executed,
and if he remains within it, ‘progressing through the degrees’ and
‘fulfilling the tasks’, his only reward will be material triumph,
since in his innermost being, the spirit will flee from one who sinks into
synarchic Satanism.

Let us summarise. We said that Secret Societies are
usually divided into Initiatory Societies and
Political Secret Societies, but that such a division is illusory, for all
Political Secret Societies depend on Initiatory Secret
Societies. The latter, taken together, constitute the
MAIN CORE of Synarchy, still in hiding but /
soon to emerge as the most powerful of all organisations
ever dreamed of or seen on Earth: the WORLD GOVERNMENT OF SY
NARCHY.

We study ritual initiation and esoteric initiation and find that the Secret Societies of the Synarchy, even // when they call themselves ‘initiatic’, do not practise a true ritual of ‘death and resurrection’ appropriate to the viryas. Instead, they ‘initiate’ through a prosaic ‘ritual’, based on a code of complicity and temporary secrecy typical of the criminal cells they in truth constitute. Cells which, due to their vertical and triangular nature, are suitable for the pasú and, eventually, the lost virya.

It remains only to add the following: the Thulegesellschaft is the only—let this be clearly understood—the only Hyperborean Initiatic Secret Society that has operated in the West over the last 700 years. The term ‘Hyperborean’ is used because the Thulegesellschaft is the repository not of a ‘mystery’ but of Hyperborean Wisdom, which is the mother of Mysteries. From this point of view, apart from the Thulegesellschaft, all Initiatic Secret Societies are mere forgeries, created and fashioned by the Synarchy. As the narrative unfolds, this assertion, which seems so bold, will become evident. To the extent that we understand Hyperborean Wisdom and its guiding principles, and visualise the Plan of the Synarchy, we will be able to establish the PHILOSOPHICAL AFFILIATION of many secret societies or organisations that are ERRONEOUSLY NOT CONSIDERED SYNARCHIC.

SECOND DISERTA

SECRET HISTORY OF THE THULEGESELLSCHAFT

INTRODUCTION

It is more or less known that the Thulegesellschaft—the men who founded it—emerged from within the Germanorden; yet all that is usually speculated beyond this fact, in books and articles published for defamatory purposes, amounts to nothing more than sheer nonsense. However, there is a marvellous history that traces the origins of the Thulegesellschaft, and of the Germanorden, back to the 16th century, but this is known only to the initiates of the Black Order, that is: to the SS leaders, and has never been revealed publicly until today. This history will now be set out so that its powerful light may dispel the darkness of ignorance in which the memory of the Third Reich is shrouded, and clearly reveal the hidden motivations that drove the Führer and his SS leaders.

The first link connecting the Germanenorden to the past is a German secret society founded in the 16th century under the name Sapiens Donabitur Astris. This society survived with great difficulty until the end of the 19th century—which we might call the ‘century of Synarchy’—only to succumb to a metaphysical collapse during the early years of the 20th century. But despite its definitive ‘synarchic takeover’, before its downfall, it managed to fulfil the purpose for which it had been founded: IT TRAINED THE MEN AND ENTRUSTED THEM WITH THE SECRET. Theodor Fritsch, Rudolph von Sebottendorff, Dietrich Eckart, etc., are some of the // MEN.

THE SECRET consisted of an armoured chest reinforced with steel bars, built in the 16th century, which remained in the Order’s possession for three hundred years, until the arrival of the times... This chest, along with other items, was finally entrusted to the greatest Hyperborean mutant of the 20th century: Dietrich Eckart, the Führer’s initiator. Such, in a nutshell, is the story we set out to tell, the origins of which lie in the 16th century. But as the tale unfolds, we shall often stray from the 16th century. We shall travel back in time and space and pause in Assyria, 2,000 years before the present era. We shall then pause briefly in 13th-century Sicily, at the court of Frederick II Hohenstaufen, and then linger at length in the 16th century to travel to England, Spain, America, Flanders... yet our starting point will always remain the same: the court of Rudolf II Habsburg, in Bohemia. We must not forget Atlantis, for in the course of our narrative we shall often refer to its lost science and its unknown races.

One might wonder whether it is justified to resort
to remote historical arguments to explain events that occurred

in the 20th century. However, all these disparate places and situations, seemingly unconnected to one another, possess A NON-CAUSAL LINK, which invariably goes unnoticed by the synarchic gaze but which shines and manifests itself regally in that Hyperborean relationship that binds the viryas on the path of return, in that GOLDEN CHAIN which can only be followed if one has felt the Minne and committed oneself to participation in the cosmic war. To perceive that synchronistic link, we must relentlessly renounce the tyranny of reason, the tool of the pasú, and seek in the blood the ANSWERS TO QUESTIONS THAT HAVE NEVER BEEN ASKED AND NEVER WILL BE. With this mystical disposition of spirit, we shall now embark upon the journey outlined above. We shall begin by going back to the 16th century, to the court of Emperor Rudolf II of Habsburg, who appears as the distant founder of the Sapiens Donabitur Astris.

This monarch, in addition to being King of Rome, Emperor of Germany and King of Hungary, was King of Bohemia, which is why his principal court was based in Prague, one of the most important cities of the time. Though devoted to the study of Alchemy and Astrology, these inclinations towards the mysterious did not, however, overshadow his immense culture. He was regarded as a generous patron and was able to bring together numerous prominent figures under his protection. At his court in Prague, one could find, alongside renowned scholars such as the astronomers TYCHO BRAHE and JOHANES KEPLER, esoteric scholars of the stature of the physician-alchemist TADEO HAJEK "HAGECIUS", the magician SCOTTO, or the English scholar DR JOHN DEE. Indeed, the founding of the Sapiens Donabitur Astris (S.D.A.) stems from the need to initiate secret studies into documents brought by Dr John Dee on his journey to Prague in 1584, when he showed Rudolf II the famous “talking stone of Princess Papán”.

It is a strange story, typical of that absurd century of Renaissance geniuses and great inventors, but also of kings and tyrants, religious wars, and a gold rush that ravaged the Americas, piously disguised as an ‘effort’ by Christian civilisation to ‘save’ savage and pagan peoples.

SECOND LECTURE

THE SECRET HISTORY OF THE THULEGESELLSCHAFT

THE STONE MIRROR OF PRINCESS PAPAN

It is well known that when Hernán Cortés seized TENOCHTITLAN (MEXICO) in 1520, he learnt that the sister of the Aztec emperor MOCTEZUMA, Princess Papán, had prophesied the arrival of white, bearded warriors—a description that perfectly matched the Spanish conquistadors.

In the Americas, the ruling castes, descendants of Atlantean survivors, were of a Hyperborean lineage purer than that of the degenerate Europeans. That is why they kept the ‘memory’ alive

of the White Gods and of Christ-Lucifer, whom they called Quetzalcoatl, meaning: feathered, winged or flying serpent.
This ‘blood resource’, common to all white races, proved, however, fatal for the Aztecs, as they failed to assess IN TIME the strategic confusion afflicting the conquistadors. The degree of ‘confusion’ in a virya is measured by its ‘tendency towards the pasú’, a matter which requires, for its understanding, the definition of the corresponding psychological types. We shall do this later, but for now, as an example, let us consider that “that surprising greed for gold” which transformed the conquistadors into covetous and selfish beasts is a typical tendency of the pasú. For the pasú is rational and cunning, as opposed to the virya, who is intuitive and spontaneous. The pasú, an animal-man, ‘evolves’ or ‘involves’ within the material order, and its ‘tendencies’ can be described, with complete accuracy, as SATANIC.
The Aztecs, even though they possessed a certain racial purity that placed them strategically above the Europeans, failed to distinguish, and assess, the tendencies of the pasú and the danger they posed. They were, as is always the case in such situations, dazzled by a display of ‘superior’ culture and civilisation in the mastery of matter. But this ‘superiority’, represented by the technology to build weapons, warships and all manner of material objects—which seems so evident in the face of the lack of resources among a ‘savage and pagan’ people who believe in a Serpent God from Venus—is completely illusory from a spiritual point of view and constitutes yet another characteristic of the Kali Yuga.
Hernán Cortés astutely exploited the prophecy of Princess Papán, who had foretold the imminent arrival of Quetzalcoatl’s envoys, to pose as the “Son of the Sun” and, in an unprecedented military campaign—400 Spaniards against 40,000 Aztecs—seize control of Mexico. The AH KINES priests of the solar cult had also foreseen the imminent arrival of the ex-/strangers who would fulfil the ancient prophecy made by Quetzalcoatl before his departure. How could the Aztecs have been so wrong, an error that cost them an empire and the definitive collapse of the Anahuac civilisation?
Firstly, let us recall that it was ‘the last Quetzalcoatl’, who came to America in the 10th century, who left a prophecy that the Toltecs would not forget for five hundred years: ‘He announced to them that white, bearded men would come from the east and subjugate all the peoples, destroying their religion and their race’.
“This prophecy,” says Camilo Crivelli, “made by a man
who stood out from the indigenous people—for his knowledge and virtue, for his dress, and even for his fair complexion—was etched so deeply into their minds that it was passed down by the people from generation to generation. When the Europeans landed in America, the prophecy of Kukulcán served them better in their conquest than their swords, and Moctezuma himself, a superstitious king and high priest, believed that to resist the conquerors was to oppose the gods—///

ses". (1)
This is one reason, but fundamentally the fall of the Aztec empire must be attributed to the racial degeneration of the ruling castes. Indeed, the Aztecs had already inherited from the Toltecs the memory of Quetzalcoatl, and the Toltecs, in turn, took it from an older myth, originally from the Maya, who must // be regarded as a remnant of Atlantean survivors.

Historians, relying on flawed archaeology, censored by the Catholic Church and other obscurantist forces, often speak of two stages in the history of the Maya people: the Old Empire (3rd century BC to 7th century AD) and the New Empire (7th to 16th centuries AD). The Ancient Empire, whose classical period is thought to date from around the 3rd century AD—ironically, at a time when the Roman Empire was collapsing in Europe—was dominated by certain principles of Hyperborean Wisdom, which can be easily discerned by analysing Mayan culture and history. For, apart from their astonishing advances in stonework, mathematics and astronomy, the Maya excelled in Hyperborean Strategy, that is, the social or collective science of the return to the origin. And this latter is the most important of social or collective qualities.

Indeed, any people or race that stands out for the purity of its Hyperborean Tradition MUST MANIFEST THESE VIRTUES IN ITS STRATEGIC OBJECTIVES.

The Maya have demonstrated that they possess very clear strategic objectives, as they practised ‘inward imperialism’, which coincides with the Hyperborean techniques of ‘winning the centre by narrowing the circle’. To understand this statement, one must look at a map of the Yucatán Peninsula – present-day Mexico, Guatemala and Belize – and consider that the Ancient Empire extended across a vast triangular area roughly bounded by the cities of Palenque, VAXACTUN and Copán. In reality, the triangle formed by the three aforementioned sites is inscribed within a STRATEGIC CIRCLE, which includes, towards the centre, the cities of NARANJO, TIKAL, PIEDRAS NEGRAS, BENQUE VIEJO, etc., all of which were established after the first three. This is sufficient to demonstrate the ADVANCE TOWARDS THE CENTRE, NARROWING THE CIRCLE.
Of course, upon DOMINATING the entire imperial area, and the centre, the Ancient Empire concludes its STRATEGIC MISSION and disappears from history. But when adopting the Hyperborean Strategy to lead a people, it is not always POSSIBLE to proceed with such clarity as the Maya did. Most historical cases in which there was an attempt at Hyperborean Strategy – the Hittite Empire, Persia, Greece-Macedonia, Rome, the Germanic Roman Empire, Prussia, Paraguay, Germany, etc. – demonstrate that it is sometimes necessary to ‘expand the circle’ until areas of conflict are gained and then ‘restrict the circle towards / the centre’. This expansion will inevitably provoke a reaction from the demonic forces, which, unable to remain hidden,
(1) CAMILO CRIVELLI - THE RELIGION OF THE ANCIENT MEXICANS - / P. 132 ARTICLE IN "CRISTUS" PUBLISHED BY ANGELUS - BUENOS AIRES 1952.

during the strategic advance, will be forced to fight even against their will, subdued in their own synarchic strategy of infiltration by a more powerful strategy that will relentlessly unmask them.

The Toltecs received part of the ancient wisdom from the Maya, but as the centuries passed, STRATEGIC CONFUSION grew, and when various Viking expeditions—Norwegian and Danish—arrived in the 10th and 11th centuries, a MYTHICAL METAMORPHOSIS took place in the mythological pantheon of Mesoamerica. The Toltec noble castes merged with the newly arrived 'sons of the Sun' and mistakenly identified the ancient Hyperborean Gods with the valiant and intrepid, yet also CONFUSED, Vikings. Thus, among the Aztecs, Toltecs and Mayans in the 16th century, two or three Quetzalcoatl figures emerge: one, very ancient, is the 'reminiscence' of the Atlantean Christ; another, an 'ascetic' Quetzalcoatl and worshipper of the cross, is nothing more than a Catholic missionary; and a third, the warrior Quetzalcoatl, white and bearded, is authentically Viking. This latter figure is also the Kukulcán of Yucatán whom Professor Jacques de Mahieu identifies as ULL-/MAN, a German navigator of the 10th century.
The result of such a fusion, between Atlantean and Nordic lineages, has been the most terrible strategic confusion, easily verifiable in the mythological downfall signified by the cult of HUITZILOPOCHTLI practised in Anahuac until the arrival of the Spanish. This God is a primitive form of Jehovah-Satan, that is to say, of the Demiurge, and under his bloody guise as HUITZILOPOCHTLI, the hummingbird sorcerer, he demanded human sacrifices, forcing his worshippers to maintain a permanent state of war—the XOCHIYAYOTI—to provide themselves with victims. His insatiable thirst for human blood led the Aztecs to sacrifice 15,000 or 20,000 men to him each year.
This degeneration demonstrates that there is a direct link between the cult of the Demiurge Jehovah-Satan, in any of his mythical guises, and the PERVERSION OF THE HEROIC MEANING that war ought to possess. Furthermore, OPOCHTLI HUITZILOPOCH-TLI (1) bears a suspicious resemblance to the 'Gods' that the Druids have imposed upon the Celts, all inspired by Jehovah-Satan, such as the Irish BEAD, whose connection to the Hebrew Jehovah has already been proven, (2) or Lug, the Gallic god whom the Germanic peoples called LOQUI: 'the dark one'.

Cultural contact between the Americans and the Vikings produced a syncretism of Christian and Norse elements with the Nahuatl myths. However, although Hyperborean Wisdom lay buried beneath a tangle of CONFUSING SYMBOLS, the peoples of America possessed a racial nobility purer than that of the Judaised ruling families of sixteenth-century Europe. The "blood memory" of their Atlantean past was still alive among the American "indigenous peoples" and, although the dominion of Jehovah-Satan-

(1) OPOCHTL = SINISTER, TERRIBLE or GLOOMY.
(2) SEE ROBERT GRAVES' 'THE WHITE GODDESS' ON THIS SUBJECT.

nás-Huitzilopochtli was iron-fisted, Quetzalcoatl was also remembered and HIS RETURN INTENSELY DESIRED.
A good example of the distorted Aztec tradition and its strategic confusion in dealing with the Spaniards is 'the speech that Moctezuma delivered before Cortés, when he went to visit him in the palace of his father AXAIACA, which he had made available to his guests...'. (I regard) you as kinsmen; as my father told me, having heard it from his own father, our forebears and kings, from whom I am descended, were not natives of this land, but newcomers, who came with a great lord, and who soon returned to their own lands; and that after many years, he returned for them; but they did not wish to go, having settled here, and already having children and wives and much authority in the land. He returned very displeased with them, and told them as they were leaving that he would send his sons to govern and maintain peace and justice, and the ancient laws and religion of their fathers. For this reason, then, we have always hoped and believed that one day those from that part of the world would come to subjugate and rule us, and I think that it is you, judging by where you come from... " (1)

When Hernán Cortés arrived in Mexico, it is said that the Aztecs had received a number of recent prophecies, including one from Princess Papán, Moctezuma's sister. How had Princess Papán come to know of the conquistadors' imminent arrival? Through a polished stone that served as a mirror and with which, according to an ancient Toltec tradition, one could 'speak' to the Serpent God Quetzalcoatl. This stone, which is nothing other than an ATLANTISAN TRANSDUCER. (2) was kept by Cortés until 1540, when he returned to Spain. On that occasion, the stone passed into the hands of Pedro de Gante, a Franciscan missionary who arrived in Mexico in 1523 and was a relative of Charles V and Philip II.

A Spaniard born in Flanders and founder of the first school in Mexico at the Convent of San Francisco, the Franciscan missionary was a man of restless spirit and powerful influence. He showed an interest in seeing the famous talking stone of Princess Papán when he learnt from Doña Malinche, the Mayan princess who was Cortés's concubine and official interpreter of the Mayan and Nahuatl languages, that it was in the possession of the Marquis of the Valley of Oaxaca. (3) It is a miracle that this happened, for Cortés, eager to gain the influence he so badly needed to overcome the numerous plots against him, hastened to send the talking stone to Pedro de Gante. It is a miracle, we say, since

(1) JACQUES DE MAHIEU "THE GREAT JOURNEY OF THE SUN GOD" P. 69 - ED. HACHETE ARGENTINA. MOCTEZUMA'S SPEECH HAS BEEN TAKEN FROM / LÓPEZ DE GOMARA, "CONQUEST OF MEXICO", 1553, AS REFERRED TO BY / PROFESSOR MAHIEU IN THE WORK CITED.
(2) The theory of lithic transducers is discussed further on.
(3) TITLE HELD BY HERNÁN CORTÉS.

which in this way was saved from falling into the hands of the Druids, Jesuits and Dominicans, who were waiting for an opportunity to seize it or destroy it.
Pedro de Gante, on the other hand, carefully preserved it for years as a curiosity, fascinated by the stone's fine polish, yet without it ever revealing its secret to him. Because of this zeal, Cortés himself decided to leave it with him when he departed for Spain for good, always in need of influence in the capital of the kingdom. The Flemish missionary, despite the attraction the talking stone held for his spirit, soon abandoned his study of it due to the exhausting educational task his mission had become.
The talking stone was thus deposited in a chest at the Convent of San Francisco, forgotten by all, when the illustrious priest passed away in 1572.
It would surely have been lost forever had it not been for an event that we might describe as fortuitous were we not certain that an AUREACATENA, a golden chain, binds the Hyperborean viryas. For on a journey to Spain that Pedro de Gante undertook in 1567, whilst visiting his relative King Philip II, he met at court two young Habsburg princes of Austria, Ernest and Rudolf, sons of Emperor Maximilian II.

Of these princes, who were also his relatives, one of them, the 15-year-old Rudolf, seemed to the missionary so interested in the native peoples of America and their strange religion that he did not hesitate to recount to him the most exotic customs of the Aztecs, including the unusual belief that a polished stone 'allowed the savages to speak with their Serpent God'. This story deeply moved the future Emperor of Germany, for, upon learning that the aforementioned stone was in the missionary's possession, he vowed to himself that he would one day obtain it for himself.
This inclination on Rudolf's part should come as no surprise, for in those years he attempted to seize two relics belonging to his family, which are now preserved in the Vienna Treasury: the AINGEHURN, a tooth of the fabled unicorn, 243 cm long and 6 cm in diameter; and the agate vessel, brought from Constantinople by the Crusaders in 1204, 75 cm in diameter, perhaps the largest carved agate in the world, which he mistakenly believed to be the chalice used at the Last Supper.
Rudolf studied from the age of twelve at the Spanish court of his uncle, King Philip II. The latter had been widowed for the second time in 1558 upon the death of Mary Tudor 'the Catholic', Queen of England and daughter of Henry VIII and Catherine of Aragon. During her short reign in England – from 1553 to 1558 – Mary fought against the schismatic heretics of the Anglican Church founded by her father and fiercely defended the Catholic faith, supported in this task by Spain which, under her husband Philip II, had become a bastion of the Counter-Reformation.
But upon Mary's death, Elizabeth I, daughter of Henry VIII and Anne Boleyn, ascended the throne of England, supported by the pro-

, and the persecution of Catholics and / of some nobles who had supported Queen Mary Tudor now began. Many of these nobles took refuge at the court of Philip II / where they remained for as long as Elizabeth I's anger lasted, but they were eventually allowed to return to England. What is worth noting here is that the young Rudolf of Habsburg lived among them during his stay at the Spanish court and forged friendly ties that later enabled him to maintain contact with Elizabeth I, at a time when war was raging between England and Spain and no official contact existed with the House of Austria.
Rudolf II was crowned German Emperor and King of Rome in 1576, a privileged position that did not temper his inclination towards the study of the occult arts but rather reinforced these tendencies, as he used his immense power to surround himself with the wisest men of the age, as we have already mentioned in the introduction. One of his first steps as emperor was to initiate negotiations with his uncle Philip II of Spain to obtain the talking stone, an ill-advised undertaking due to the many difficulties that had to be overcome: Firstly, Philip II, a fanatical Catholic, was not at all enthusiastic about the idea of demanding a 'pagan cult object' from the Viceroy of Mexico; secondly: the missionary Pedro Gante had died in 1572, four years earlier, and the famous stone was not found amongst his belongings sent from the Americas; thirdly: an obstacle of which Rudolf II had no inkling but which, to his misfortune, he would soon discover was posed by the Druids, ever on the prowl to destroy the Hyperborean tradition.
The solution envisaged by Rudolf II was to obtain safe conduct from his uncle so that a trusted individual could travel to Mexico to retrieve the stone. But this person would need to possess such authority as to enable him to overcome any // obstacle, even if it were imposed by the ecclesiastical authorities. Convinced that he would thus achieve his aims, he took action.

It took Rudolf II two years to persuade Philip II to accept his plan and another year to secure Pope Gregory XIII's authorisation for an envoy of the Emperor of Germany and King of Rome to 'carry out a general inspection of the Convent of San Francisco, in the city of Mexico, West Indies'. Be that as it may, sparing us unnecessary details for our account, the fact is that in 1579 one of Rudolf II's nephews, the 22-year-old Frederick of Burgundy, set off for Mexico, duly instructed on the object he was to seek and the prudence the mission required. The young Frederick of Burgundy quickly found the talking stone, forgotten for years in Pedro de Gante's chest, and set about returning immediately to Prague.

It is here that the mysterious events we mentioned as the third difficulty begin to unfold: the Druids, having infiltrated

the missionaries, soon learn that the talking stone is //
about to be taken to Europe and decide to prevent it. This is how
'some unknown assailants' attack Frederick in his room, the day
before he is due to embark, and flee, leaving him for dead, after taking
all his luggage. But incredibly, he survives despite /
being nearly strangled with a cassock cord, and the most
astonishing thing is that the thieves, who were undoubtedly
looking for the talking stone, did not expect Federico to be
carrying it on him and
did not search him.

And yet that was exactly what had happened. The famous stone, placed inside a fine peccary leather pouch, was hidden in the clothes he was wearing when he was attacked. The result? Frederick was unable to return but sent word to Rudolf II who, upon receiving it, began to suspect that his idea was not such a good one and to fear for his nephew's life.

After several weeks in bed, during which he did not part with the coveted stone for a single second, Frederick of Burgundy was once again ready to travel, and so it was that in the early days of January 1580 he embarked on the frigate 'CASTELLANA', which was tasked with relieving the military personnel. This ship, after calling at Cuba and Venezuela, set sail for Spain.

But it was written that Frederick of Burgundy would never return to beautiful Prague, confirming what Rudolf II had feared: a large-scale conspiracy had been hatched to prevent the transport of the Talking Stone. And so it came to pass that the frigate, after setting sail from Cuba and heading for Venezuela, was attacked two days later by a fleet of English privateers who 'mysteriously' seemed to know the course the ship would take.

After a relentless pursuit, with winds that strangely shifted direction in favour of the pirates, and after losing the mainmast, the frigate was finally boarded by two swift corvettes, and a bloody hand-to-hand struggle broke out on deck. Outnumbered, the brave Spaniards succumbed to an enemy that gave no quarter and fought with unprecedented ferocity. No prisoners were taken, and only one Catalan sailor managed to save his life; he fell into the water and drifted for days clinging to a piece of mast until the tide washed him ashore on a beach in Costa Rica. The flagship, the one that first carried out the boarding, was the GOLDEN HIND, commanded by FRANCIS DRAKE, the 'favourite' pirate of Elizabeth I, who personally took charge of executing Federico de Borgoña by slitting his throat with his sword.

The privateers knew exactly what they were looking for, for after killing all the crew and conducting a thorough search that enabled them to find the pouch containing the talking stone on Federico's corpse, they proceeded to set fire to the Castellana and flee. With this shipwreck, the adventure sponsored by Rudolf II came to a tragic end.

Upon learning that the Castellana had vanished without a trace, the German Emperor was struck down by a bout of depression

so severe that he was only able to barely overcome it a few months later, but from which he never fully recovered.

However, the story of the talking stone did not end here for Rudolf II; rather, one might say, it was only just beginning. For the Aztec stone, which Francis Drake's 'informants' had assured him was extremely valuable, and which he hastened to send to Elizabeth I, did not meet with the queen's approval. Yet, taking note of the reports attributing great value to it and intrigued by the unusual brilliance emanating from one of its faces, she decided to consult DR JOHN DEE, an expert in optics and one of the kingdom's most eminent scholars, regarding the Aztec stone.
As we shall see, this is another miracle that saved Princess Papán's stone mirror, for John Dee was the most suitable person in England to receive it, and the aura catena led it into his hands. But England is a land of Druids; would the talking stone be safe, even in the hands of Dr John Dee? And more importantly, would it be possible to use it again, just as the unfortunate Aztec princess had done, to establish that much-needed dialogue between man and the divine Hyperboreans? We shall leave the answers hanging, as they will become clear as the story unfolds.

Whilst these events were unfolding, one of Emperor Rudolf II's English friends learnt of the fate that had befallen the princess and of the murder of Frederick of Burgundy. This friend, a young count, sent a letter to Rudolf II via Flanders, a country the English were supporting in its bid for independence from Spain. When the esoteric emperor learnt of the fate of Frederick of Burgundy and the fate of the talking stone, his indignation and grief knew no bounds. But what could be done? Philip II of Habsburg was waging a war against England that was proving increasingly disastrous for Spain. And without a victory for the Spanish forces, it would be impossible even to dream of recovering booty taken by the English from a Spanish ship.
The only option was the remote possibility of initiating secret negotiations. But this alternative was very dangerous, given how badly Philip II might take it if he found out. And yet there was no other alternative for Rudolf II, who, moreover, had already realised the strange things that happened whenever he tried to acquire the talking stone.
Thus began a secret negotiation between Rudolf II and Elizabeth I that was to last four years, during which the emperor offered everything from gold to alchemical formulas or Dürer's paintings, whilst the astute queen became increasingly convinced that some arcane secret was what made the rustic black stone mirror so valuable. Elizabeth I had no intention of parting with the stone and was only negotiating in the hope of obtaining further information from the impatient German emperor. But this information soon proved unnecessary, as Dr John Dee

solved the enigma posed by the talking stone and penetrated
its mystery, declaring one fine day that through the ‘stone mirror’
one could ‘see and speak with the angels’. This assertion and the revelations he subsequently made led to the downfall of
John Dee and, in a sense, that of Rudolf II as well.

SECOND DISERTATION

THE SECRET HISTORY OF THE THULEGESELLSCHAFT

DR JOHN DEE AND THE STONE TRANSDUCERS

Let us leave aside for a moment the stone mirror of Princess Papán and turn our attention to our main character: who was John Dee? Undoubtedly a scholar of his time, but also more than that. Born in England in 1527, he studied at Cambridge, was the first to translate Euclid’s ‘Elements’ into English, a mathematician, a specialist in optics, document encryption, and so on. In the England of Elizabeth I, which was rising as an imperial power of the sixteenth century, he represented one of those brilliantly multifaceted Renaissance spirits who, in the Italian Cinquecento, had their universal prototype in Leonardo.
But however much one may praise the virtues of Dr John //
Dee, little can be added to his principal title: Hyperborean. For
John Dee was an AWAKENED VIRYA, transformed into an immortal Siddha following his ‘disappearance’ in 1608. His incredible life, especially the period from 1563 to 1608, is an example of the dangers to which a Hyperborean virya exposes himself when, in order to fulfil a ‘strategic objective’ in the cosmic war, he fearlessly reveals his superior condition and is exposed to //
the attacks of the Synarchy.
John Dee had been working secretly for 17 years on the reconstruction of the legendary “language of the birds”, based on a work obtained in Antwerp, a matter which we discuss later in the section entitled “Tritheim’s Steganography, a Hyperborean work”. Through this research, he had successfully mastered a primordial language that would allow him to re-establish dialogue with the “angels” – Hyperborean Siddhas – in the manner of the ancient oracles, for which he needed only a “magic stone” or “omphalos”. John Dee knew that among the survivors of Atlantis (the “last” Atlantis, which sank 12,000 years ago and was mentioned by Plato), a certain number of those stones had been preserved—stones which the Hyperborean Siddhas used in their “magical” operations upon the physical world. These stones subsequently made it possible, when the Hyperborean Siddhas withdrew to Agharta and the Siddhas of the Dark Side ruled Atlantis, to communicate with them by serving as an “oracle”—the sole use to which the sacred stones were permitted to be put. When the cataclysm subsequently occurred, brought about by the Siddhas of the Dark Side, some magical stones were preserved by the survivors.

But such magical stones functioned as transducers of psychophysical energy, constructed using the advanced lithic technology possessed by Atlantis; that is to say, they were MACHINES designed to interfere with the PSYCHODEIC COLLECTIVE UNCONSCIOUS in both directions: obtaining information or influencing it to operate upon the laws of nature. We shall return to the functioning of these transducers when studying the Psychosocial Strategy of the S.S., but for now let us say that in order to 'operate', these stone devices require the presence of a human being who establishes a 'bond of sympathy' with them. This means that certain magnitudes of the active energies must be duly ADJUSTED to achieve TRIPLE RESONANCE between the human being, the stone and the Earth (or the 'telluric energies' of the location where the stone-transducer is situated).

In Atlantis, the human operator of the stone was a virgin priestess, a condition imposed due to certain biological constraints necessary to achieve perfect harmony in the psychophysical force fields of the human body; naturally, this choice of virginal maidens had nothing whatsoever to do with moral premises of any kind. This fact, turned into a tradition by the survivors—who had 'forgotten' its meaning—led them to form the castes of virgin priestesses so common among the Incas, Aztecs, Trojans, Greeks, Romans, Hindus, Egyptians, etc. The survivors of the purest Hyperborean lineage—that is, those who took refuge in northern Europe—called them 'Virgins of Fasta', as recounted in the Frisian manuscript OERA LINDA; and in a less pure tradition among the Romans, for example, they were transformed into 'Virgins of Vesta'. But they were also called, after the catastrophe, "Virgins of the Sun", Priestesses of Mithras, Daughters of Agni, etc.
Despite this insistence—on the part of profane survivors or those who had lost the knowledge of their ancestors—on the female figure as priestess, or oracle-guardian priestess, the reality is that there is no physical law prohibiting the male sex from operating the stone transducers. There are, it is true, biological restrictions that must be overcome when attuning a stone transducer, and these difficulties are compounded if the officiant is male; yet it is neither impossible nor even difficult to operate the stones if the man is properly prepared. The Druids were well acquainted with these traditions, for during their displays of astonishing power over the forces of nature they made use of a stone transducer known as the 'serpent's egg', an algorithmic name used to denote the fact that, just as in the serpent's egg one can observe the reptile's development through the thin membrane that is the 'shell', so too, when looking at the stone, a strange MOVEMENT WITHIN IT can be perceived. Such 'movement' is nothing other than the visible effect of the energy transduction phenomenon described by some as a 'vaporous luminescence' and by others as 'shining serpents',

that is to say, in the first case, a sort of ‘static ion charge’ and in the second, simple ‘voltaic arcs’ of telluric energy.

The Roman scholar Pliny the Elder, when recounting his experiences with the Druids in his work *Natural History*, describes one such transducer: “The egg is called *Anginum*. The Druids say that hissing serpents pass from here up into the air, and that it must be caught with a cloth and never allowed to touch the ground; and one must instantly flee on horseback, for the serpents will pursue him until some current stops them. This must be verified, they say, by seeing if [the stone] floats on the current of a river".

Robert Scrutton responds to this comment by Pliny as follows: "Although this superficial ruse was sufficient to mislead Pliny, it can easily be seen that this was a genuine description of the DISCHARGE from a transducer. The astute Druids must have realised that Pliny would understand nothing; and that is why they told him the truth. The hissing serpents or telluric currents, by charging the object, cause it to float in the air. There are numerous references to the levitation of such transducers. Now, as the transducer maintained a static charge on its surface, if it were picked up with bare hands it would probably produce a painful shock to the person grasping it. A shock would also occur if it were allowed to touch the ground; hence the need to hold it in a non-conductive material, such as a woollen cloth. Nor could that transducer cross the flowing waters of a river, whether it floated underground or on the surface. 7 It would remain quivering in the air, like the muscles of a dowser’s wrists, due to the telluric currents / generated by the stream. It floated because it was hollow, but it would remain fixed in one spot by telluric energy, like an iron particle in a magnetic field.”

"Pliny’s account continues: ‘But as it is the custom of magicians to conceal their frauds with a cunning veil, they claimed that these eggs could only be taken [collected] on a certain day of the moon, as if it were up to humanity to make the moon and the snakes agree on the time of the operation.’

"Here it is even more obvious that Pliny was taking it all literally. He was unable to understand how men could make snakes lay their eggs during a particular lunar phase. In reality, the snakes were the telluric energy, which [...] varies with the phases of the moon."

"Pliny goes on to say: 'I have seen one of those eggs; it was round and almost as large as a small apple; the shell was cartilaginous and like the arms of an octopus. The Druids held it in high esteem. It was said to ensure success in legal matters and a favourable reception before princes; but this is false, for a man from VOCONTTI, who was also a Roman knight, wore one of those eggs on his chest during a

trial and was sentenced to death by Emperor Claudius".

"Naturally, the transducer did not ‘work’ for the Roman knight; it would not have been attuned to his biorhythms and therefore could not have helped him improve his powers of reasoning and eloquence. He probably stole it from a Druid." (1)

The Druids commonly used stone transducers in their ‘magical’ practices and took great care to prevent anyone else from possessing them. Thus, resorting to any means, from deception, intrigue or spells to the incitement of rebellious peoples, they ‘recovered’ the magical stones that had been preserved by the Atlantean survivors.
The fall of Atlantis occurred mainly, as Plato recounts in the Critias, ‘because of the racial sin of the mixing of blood’, that is, because of ‘blood confusion’ and the loss of Minne. The survivors, in varying degrees of confusion, found themselves isolated from one another, separated by thousands of kilometres, having ‘forgotten’ their Atlantean origins and their Hyperborean cosmic ancestors. They formed small tribes or groups that would later give rise to many of the peoples that have survived to the present day.
The luckiest among them, those who managed to save a ‘virgin priestess’ or a ‘mother’ along with her sacred stone, founded various cults and oracles, preserving—albeit increasingly degraded within the oral tradition—some remnants of ancient wisdom.
It is against them that the Synarchy will direct its attack from its hidden centre, CHANG SHAMBALA, to ‘rescue’ the speaking stones; and not a few of the bloodiest wars recorded in history have been waged with the hidden purpose of destroying the oracles and stealing the sacred stone.
It was the Druids who guided Brennus’s Celtic expedition, in 390 BC, to the Greek temple at Delphi to steal the OMPHALOS, the stone that marked the ‘centre of the world’ and allowed the Pythia to communicate with Apollo and the Hyperboreans. And it was the Celts, guided by Druids, who plundered the simple Etruscan temples and stole their sacred stones. The same happened to the Iberians and Ligurians [with the possible exception of the Iberian ‘stone lamp’ that Belicena Wilca mentioned in her letter, but this remains to be confirmed, Neffe Arturo] and, through endless intrigues, the Visigoth kings also lost theirs // having had the misfortune to rule over Celtic peoples infested with Druids.
The complete list of the bloody persecutions carried out by the Druids would be almost endless and impossible to transcribe here, but it is worth raising some questions about certain significant events: Were it not the Celts who conquered America and destroyed its civilisations governed by seven castes of Hyperborean Atlantean lineage? And did they not do so at the instigation of Catholic priests, who were in truth infiltrated Druids, //

(1) ROBERT SCRUTTON "SECRETS OF LOST ATLANTIS" P. 171
ED. EDAF - MADRID 1980.

who justified the most appalling crimes by hiding behind myths such as the supposed ‘paganism’ of the ‘natives’ and the need to ‘civilise’ and ‘evangelise’ such ‘savages’. And alongside the Celts and Druids, did not a large number of Jews travel to America in the vanguard, following the example of Christopher Columbus, whose Jewish ancestry no one can seriously doubt today? In the ‘discovery’ and ‘civilisation’ of America, there existed a sinister synarchic conspiracy, which we shall discuss later when addressing the question of the Grail.
To conclude this part of the account, we must bear in mind that when Queen Elizabeth I gave John Dee the magic mirror for his study, he was fully aware of its transducing properties.

SECOND DISERTA

SECRET HISTORY OF THE THULEGESELLSCHAFT

TRITHÉIM’S STEGANOGRAPHY, A HYPERBOREAN WORK

We have already mentioned Mary, Queen of England, the Catholic, wife of Philip II of Spain. During her reign, Dr John Dee was imprisoned for conspiring with the Protestant faction. He was released from prison in 1558 by Queen Elizabeth I, who subsequently entrusted him with several diplomatic missions on the continent—an opportunity the scholar used to seek out alchemical manuscripts, a collection of which he was an enthusiastic collector.
In 1563, he was on a secret mission in the Spanish Netherlands, related to the independence movement that England was encouraging there, when he learnt that an elderly Jewish man possessed certain very valuable manuscripts which he would part with for a substantial sum of money.

He was a Portuguese Jew named ISAAC LAKEDEM who had arrived in Flanders with his entire family following the mass expulsion decreed in 1497 by King Manuel I, the Fortunate. Most of his fellow Jews, and even his own family, continued their journey to Amsterdam, a city that would soon become known as THE NEW JERUSALEM, but Isaak remained in Brussels for many years. This privilege was granted to him thanks to his status as a learned librarian, for by 1500, the year his family left LISBON, he was archivist to the TREASURY of King JOHN II. This profession, and the assistance of the numerous ‘converted’ Jews who held high positions at the Flemish court of Philip the Fair, enabled him to take up a post as royal librarian in Brussels, having first spent ‘some time’ in the status of a Marrano.

His zeal and evident ability made him famous and highly regarded in Flanders, which is why he was allowed to remain there for over half a century. By the time John Dee arrived in Antwerp, Isaak LAKEDEM was over eighty years old but was still in charge of a royal library. He was now living in the ghetto.

- In 16th-century Calvinist and separatist Flanders, being Jewish no longer posed a major threat, so Isaak soon reverted to his Levitical customs and attire, and had ‘discreetly’ put certain manuscripts ‘in his possession’ up for sale. John Dee understood the risk involved in an acquisition of this nature, since such manuscripts were surely stolen from the royal archives; unless the Hebrew was attempting to swindle him with a forgery, a practice commonly employed against the unwary or ‘apprentice alchemists’. But John Dee was an expert and would not be easily deceived.
Nevertheless, mistrust overcame him when he found himself face to face with the old, rabbi-like librarian. He looked incredibly old, an impression accentuated by his threadbare black levite and an old top hat from which emerged two weary eyes and a thick, curly beard. He stated that he needed the money to retire and live out his final years with relatives who lived in Holland, as all his earnings had so far been consumed by his passion for the study of the occult sciences. Realising that his explanations were only serving to increase his interlocutor’s doubts, he decided to be more explicit and said:

‘I see, sir, that you are a very distrustful person. You are right, for these are very hard times and you could be taken advantage of. But that is not the case with me. Everything I have told you is true, and if I agree to sell you a treasure as great as the one I am offering, it is because it is in my interests to carry out the transaction with a Briton.’

This reference to his status as a foreigner further strengthened John Dee’s conviction that the manuscripts were stolen. The old man, paying no heed to the effect his words were having, continued speaking:

- I shall tell you a story, sir, which may dispel your doubts.
Many years ago, more than forty, a German scholar named HEINRICH CORNELI US AGRIPPA VON NETTESHEIM was arrested and imprisoned in Brussels.
A conspiracy had been hatched against him in 1531, for until that time he had enjoyed the protection A conspiracy had been hatched //
against him in 1531, for until then he had enjoyed the protection of the regent Margaret of Habsburg, who died in 1530, and who was the daughter of the Last Knight, Emperor Maximilian I.
Thus, in 1531, thanks to the numerous complaints that Franciscans and Dominicans made to Charles V, but especially due to the intervention of our rabbis—who were traditionally powerful in Holland—Cornelius Agrippa was sent to prison. I played a miserable part in that conspiracy, which I do not regret, for my rabbi asserted that we were dealing with the most terrible sorcerer, a declared enemy of the true religion, who had to be destroyed without mercy.
When Agrippa fell, I was tasked with seizing his numerous books and manuscripts to be confiscated for the royal library, but I was secretly ordered to burn them all

. It was here that I committed the only sin that has tormented me ever since.' – the old Jew's eyes were now strangely bright. He continued speaking in this manner:

- I did not carry out the order, and not only did I keep those blasphemous writings, but I have tried in vain to decipher them all these years. You must know, Sir, that I am an expert Kabbalist, a disciple of Johannes Reuchlin, and that all my knowledge has been powerless against the mysterious ciphered script of Agrippa's manuscripts. That is why I am selling them to you, because I need your money and because I trust that, being a mere GOY, you will not be able to decipher them. But I say this so as not to deceive you.

It seemed as though the old man were looking for some excuse not to part with the writings. But John Dee considered that this attitude was characteristic of a cunning Jewish schemer, seeking to create an aura of mystery that would allow him to raise the price or haggle over it, as is the custom among his kind.

'Tell me,' said John Dee, 'how is it possible that, upon his release, Agrippa did not claim what belonged to him?'

- 'Oh!' exclaimed the Jew, dumbfounded. 'Heh, heh, heh. You do not understand, Sir. Agrippa was treated with certain drugs in prison. Terrible drugs that cloud the mind. That was done by your compatriots, Sir—the Irish priests who came especially to interrogate Agrippa.' When they questioned him, he was completely mad. And he remained so until he died in 1535. He shouldn't have crossed paths with THEM, Sir, no!

John Dee realised that the Jew was raving, for with eyes dilated with terror he continued to speak without paying any heed to his interlocutor.

- We are powerful, but the FILI are too!
- Heh, heh, heh, oh yes! THEY are powerful and terribly relentless. They tortured Agrippa's mind until he went mad, using their drug that OPENS THE DOOR TO THE SOUL...

ISAAC LAKEDEM now looked a pitiful sight. His eyes were bulging, and white foam was running from the corners of his mouth, soaking his rabbinical beard. The English scholar stood gazing at him in silence, with a compassionate expression. A few minutes later, having recovered somewhat, the old man offered, without much conviction, an apology.

'You must forgive me, sir. The secret I have kept all these years must have unnerved me, and I spoke without thinking what I was saying.' He adjusted his hat and, clearing his throat, demanded in an imperious tone, 'Well, are you willing to take them or not? Answer me now, for I feel my health is failing and I believe that as early as tomorrow I shall set out on a journey to the home of my brothers who live in Amsterdam.'

John Dee, who did not believe a word of what he had heard, feared he might be

the victim of a deception, for some reason he could not quite discern gave him the impression that the Jew did not really wish to sell. He dismissed fear as the motive, and besides, fear of whom? No one knew what he had to sell. And that absurd allusion to the FILL? John Dee knew, like any educated Englishman, a thousand stories about the Fili of Ireland, Scotland and Wales. And all of them spoke highly of the benevolent Druids, Celtic magicians who guided them and helped them when the Saxons, the Angles, the Norwegians, the Swedes, the Danes, the Normans and the Romans tried to destroy them. What, then, did that allusion by the Jew mean? He was surely raving.

'Very well, Mr Lakedem, we shall see shortly if we can strike a deal,' said John Dee. 'But I must warn you that I possess all the works of Cornelius Agrippa, though I might be interested in an original manuscript of the GEHEINE PHILOSOPHIE. What I do not fully understand is your remark that an important work was written in code.' According to my information, Agrippa never wrote a book entirely in code. In 1517 he wrote a treatise on the Hebrew Kabbalah and how to decipher codes, but he himself did not use any system for writing secretly. Or...?"

- Heh, heh, heh - the old Hebrew's laughter sounded like a cock's clucking - I see you are familiar with the subject I spoke of at the beginning. Yes, sir; you are quite right in assuming that the sage of Cologne did not write in code. But the work I offer you is not by Agrippa / but by a sorcerer a thousand times more powerful than Cornelius Agrippa. It consists of eight handwritten books by Abbot TRITHEIM containing the most terrible collection of secrets ever written since the angel RAZIEL handed his book to Adam. May Raziel and Michael cast Trittheim into GEHENNA!

ISAAC LAKEDEM had finally said something that aroused John Dee's interest. Like all alchemists of his time, he was aware of Abbot Tritheim's famous work, which had been believed lost since 1516. The story told by the Jew now seemed convincing, and John Dee thought it was worth the risk of buying a forgery, even if there was only a one-in-a-thousand chance that the work was genuine.
After a few minutes of haggling, the deal was done: ten pounds of gold for a trunk of manuscripts. The English scholar would soon realise that he had made an extremely advantageous transaction, for the acquisition, if it were possible to assess its spiritual value, was surely worth thousands of times the price paid.
Agrippa's trunk contained manuscripts of most of his works, although many were not in his own hand but had been produced by skilled copyists, including the book he had dedicated in 1517 to Regent Margaret, his patron, in which he extolled feminine beauty. There were also texts by other authors, on alchemy, astrology and hermetic science. But the mystery lay, without a doubt, in the fine leather-bound volume containing

the eight handwritten volumes of TRITHEIM's ESTEGANOGRAFIA and a letter from him addressed to Agrippa.

Jean de Heindemberg, known by his pseudonym TRITHEIM, was born in 1462 in the village of TRITTENHIM, in the Palatinate region of the Rhineland. During his youth, he belonged to a secret society called the SODALITAS CELTICA (Celtic Brotherhood), to which some Rhenish occultists of Celtic origin belonged, such as CONRADO MEISSEL, known as CELTES PROTUCIUS ('the first of the Celts'—a title that clearly reveals his Druidic affiliation). There were also pure Germans in it, such as a certain Rodolfo Huesmann 'Agricola' or John / de Dalberg 'John Camerarius'; famous professors such as Jacques / Wimpfeling and even a 'renegade' Jew, Pablo Ricci, who taught Kabbalah to the members of the society.
Whether Tritheim realised the danger to which an enlightened Hyperborean spirit, such as his own, was exposed in a SODALITAS CELTICA infested with Jews and Druids is something we must doubt, since his imprudence later led him to ruin. In any case, Tritheim joined the Order of Saint Benedict at the age of 20. This order merits a separate study in its own right, so we shall leave that task for another occasion and consider now that, at the age of 23, Tritheim was appointed Abbot at the monastery of Saint Martin in Spanheim. There he began his famous, and tragic, task of compiling the most comprehensive manuscript library in Germany. He also wrote extensively, but his most important work for our account is, of course, Steganography. In 1499, due to a letter that Tritheim foolishly sent to the Carmelite priest ARNOULD BOSTIUS—which reached its destination after the latter had died—the existence of Steganography became public knowledge. In the letter, a copy of which Tritheim himself published years later in his book POLYGRAPHY, the results that could be achieved are described if the eight volumes were studied and the rules followed: Immediate mastery of any language on earth. Mastery of cryptography in any language, so perfect that no one not in on the secret could decipher it. Mastery of techniques for telepathically directing peoples. Mastery of communication techniques, at any distance, by means of certain LITHIC DEVICES. Mastery of techniques for foreseeing future events. Mastery of Alchemy and the possibility of collectively harnessing TRANSMUTATIONS. Mastery of life, the ability to create the HUMUNCULUS. Mastery of the entire science of Steganography through an infallible AUTO-INITIATIC technique (according to Tritheim). etc., etc.
Can anyone imagine what happened when the
contents of the Steganography became known: a sinister conspiracy
that began with the rebellion of the Benedictine monks, who
belonged to their monastery at SPANHEIM, and culminated in the papal
ban on publishing the Steganography on pain of excommunication. In 1505 he had to renounce Spanheim and his library, and
depart in 1506, meekly, for the monastery of SAN JAIME in WUR

ZBURGO.

From where or from whom did Tritheim obtain the formidable knowledge poured into the Steganography?
He recounts it in Polygraphy, a book he wrote in Würzburg between 1506 and 1508: “angels reveal to him ‘THE WAY TO OBTAIN KNOWLEDGE BY ONE’S SELF’”.

To us, it is clear. Tritheim, an awakened virya, was trained by the Hyperborean Siddhas in how to READ the books of the Nine Unknown Men. Of those nine books, perhaps for the first time in many centuries, Tritheim summarised and copied the science of eight of them into his Steganography.
We know of the existence of the Society of the Nine Unknowns mainly through the account given by King Asoka of India in 273 BCE of his contact with them. These Nine Unknowns are said to have the mission of ‘safeguarding’ knowledge so that humanity may make ‘good use’ of it. To fulfil their noble mission, these ‘holy Guardians’ possess nine books, each with their own, which are said to possess the unusual property of never being FINISHED, but rather of having new wisdom constantly WRITTEN INTO THEM by itself.
Since Azoka, much has been said, with both fear and admiration, about this Secret Society in the countries and kingdoms of Asia, but it was not until the 19th century that its existence became known in the West, particularly through the work of the French ambassador LOUIS JACOLLIOT and the English police officer TALBOT MUNDY.
However, despite the ‘unknown’ nature of its members, the Society of the Nine has been active in the West since the Middle Ages, carrying out various kinds of interventions and ‘sending’ ‘adepts’ to carry out obscurantist missions. The famous “Pope of the Year 1000”, Sylvester II “the Druid”, is said to have been in their service, to cite just one example among hundreds. There is also a connection between the Society of the Nine and the matter of the “Kingdom of the Present John”, which we shall discuss further in another chapter. Finally, let us note that the power or impunity of this Secret Society of “Unknowns” can evidently impress some weak-minded individuals, and indeed it succeeds in doing so in many cases, in accordance with synarchic tactics.
We are not part of the legion of the unwary who serve the Nine “Unknowns”, and if one considers that their lair is called Chang Shambala, they will surely be better “known” to everyone. For these Nine form the Superior Council of the most sinister EXECUTION organisation possessed by the Synarchy, whose ‘commandos’ are known nowadays as MEN IN BLACK (M.I.B. or H.D.N.).
Their magical books? They are stone transducers (that is to say, ‘solid-state’) tuned to resonate with the Earth’s so-called ‘records’ or ‘memories’—in other words, with the psychoid Collective Unconscious of the living planet. They were stolen from Atlantis by the Siddhas of the Dark Side as part of a larger haul – the heritage of all humanity – now jealously guarded by the M.I.B. Through such instruments...

lithic instruments, books in a certain sense, one can obtain immense knowledge or penetrate many terrible secrets, of which the most appalling is that which reveals the origin of the Hyperborean man or virya on Earth, his spiritual bondage to matter and the deception, the Great Deception, to which he is subjected by being made to believe that he sinned in that primordial time when he dwelt in a lost paradise. THE ONLY PARADISE, THE ONLY GOLDEN AGE, THAT THE VIRYAS HAVE KNOWN IS CALLED THULE AND HAS NOTHING TO DO WITH THE CREATOR OF THE SOLAR SYSTEM NOR IS IT IN THIS MATERIAL UNIVERSE.

The original Thule is the homeland of the spirit and can only // be REVEALED through the conquest of the blood-red Minne. Only Vril allows one to REMEMBER IT, but this CENTRE is the exclusive heritage of the Siddhas, and to possess it, the virya must transmute into an immortal Hyperborean. But, in any case, the most marvellous aspect of the REMEMBRANCE of primordial Thule is that 7 whoever wishes to SEE IT, and even return to it, must CREATE IT with the ABSOLUTE POSSIBILITY possessed by the Siddha. And this is the / greatest mystery of Vril.

Who prevents the viryas from returning, who has plunged them into matter, who has created the Great Deception, who has horrifically slandered Christ Lucifer and covered him with blasphemies? The Demiurge Jehovah Satan. THAT IS WHY THE NINTH BOOK IS THE ONE NO ONE OPENS: because it allows one to see the ‘face’ of the Demiurge, ‘His Abra’ and ‘Him’ Himself, pantheistically diffused throughout ‘creation’. And, it is said, no one who is incarnate could gaze upon His // Countenance and continue to live. Nor would there be peace even in death for anyone who has / descended into such infernal darkness of the spirit. Whoever opens the ninth book risks perpetual madness, a scream of eternal terror, a tragic, horrifying, indescribable anguish, without consolation or relief.

But let us not fear for Trittheim: he did not open the ninth book. Yet his ‘sin’ was great, for he had cast his gaze—that clear spiritual gaze of the Hyperboreans before which the Sinarchs tremble with hatred—upon the other books, reading in them a knowledge jealously hidden for thousands of years. And such audacity could not be forgiven. For the time being, he is removed from circulation in Würzburg; but that is not enough: it is necessary to destroy the Steganography and the copies of certain parts of it that Trittheim allowed to be made whilst he was in Spanheim. A vast number of sinister individuals devote themselves assiduously to this task, amongst whom many members of the Benedictine Order stand out—the very same to which Trittheim belongs. The Prior of Würzburg is attacked from all sides, a strategically unfavourable situation which, nevertheless, has the advantage of allowing him to identify the enemy. Consequently, it does not take him long to realise that the Order of Saint Benedict is an order of Druids, and he realises, albeit too late, many dangers which, in his youth, when he belonged to the SODALITAS CELTICA, he had not suspected.

But the wise prior of Würzburg is now a hyperbolic Siddha

and is, therefore, a participant in the Cosmic War; that is to say, he has grasped the Hyperborean Strategy and is capable of devising the tactics needed to counter the synarchic offensive. The first step in any strategy is to 'set the objectives', and for that reason his main motto was 'to defend Steganography from the Inquisition's pyre and ensure that the knowledge contained in the work is preserved for future use for the benefit of humanity'. To achieve these goals, he decided to call upon other Hyperborean viryas for help, using his knowledge of Hyperborean Mysticism—a subject we shall explore in greater detail when studying Psychosocial Strategy—to locate them, seeking to instil in them the CHARISMATIC BOND.

The first to come forward is the young Agrippa von Nettesheim, aged 23, a Hyperborean virya eager to collaborate with Trithem, possessing truly superior intellectual training. It is the year 1510 and Trithem realises that he has little time left to live. With this conviction, he decides to speed things up and commissions Agrippa to write a work on Occult Philosophy, but not before training him in cryptography and providing him with the 'messages' he should insert into it, intended for other Hyperborean viryas of the 'aurea catena'. This is the reality that John Dee was unaware of regarding Agrippa's work, despite being an expert in cryptography himself, as he lacked the keys necessary to decipher the text at the time he read and translated it into English.

In 1515 Tritheim decided that the most suitable virya to bequeath Steganography to was Agrippa, which constituted a further act of imprudence, for the scholar from Cologne, following his Occult Philosophy—in whose prologue he praises Tritheim and publishes a letter from him—was equally exposed to the Synarchy.

Perhaps a better choice would have been the young THEOFRASTUS // who had been receiving instruction from the prior of Würzburg since 1513. But Theophrastus, whose real name was PHILIPPUS AUREOLUS THEO PHRAS TUS PARACELSUS VON HOHENHEIM or simply PARACELSUS, was only 20 years old in 1515 and, although he was a virya as quick-witted as Agrippa, it did not seem to Tritheim that Steganography would be safe in his hands. We already know the fate that befell // CORNELIUS AGRIPPA met at the hands of the Druids, Jews and Catholics. / Theofrasto Paracelso's fate was no better, for many years after the events we are recounting, in 1541, whilst he was highly renowned as a physician and alchemist, he was murdered in Salzburg by / 'unknown assailants' who carefully searched his belongings.

Theophrastus Paracelsus was executed by agents of the Synarchy in 1541, and one might wonder whether Trithem had not foreseen his tragic end by drawing upon his many esoteric resources. If so, then the choice of Agrippa as the custodian of Steganography must be considered wise, and Trithem's "imprudence" would amount to nothing more than a highly skilful Hyperborean tactic. We, for our part, believe that Trithem found a way to 'divert' the Synarchy's attention towards Theophrastus Paracelsus, thereby allowing,

in a mysterious way, for Steganography to ‘reach’ John Dee. The story of Theophrastus is a long and interesting one, but / we cannot dwell on it any longer than is strictly necessary. Let us simply recall that following Tritheim’s death in 1516, a relentless persecution was unleashed against Theophrastus, which on many occasions deprived him of his professorships and led to the banning of his books; yet, it never managed to be based on a formal charge culminating in the stake. His enemies had / no choice but to murder him without having found what they / assumed was in his possession.

Be that as it may, the truth is that the wise prior of Würzburg made a move that would ultimately save steganography: he made a secret copy to send to Agrippa, and handed the original manuscript to Philip, Elector of the Palatinate, to be kept ‘until the Holy See issued a final decision on the work’. A few years later, this work was burned by Count Frederick II of the Palatinate, Philip’s son, at the behest of the Dominican bishop, thus closing the official chapter in the history of Steganography, which was considered definitively lost following that holy incineration.

In Agrippa’s trunk, which had been acquired by Dr John Dee, lay the secret copy of the Steganography and a letter from Tritheim in which, after recounting part of the misfortunes described here, he implored the scholar from Cologne to keep the manuscripts in the strictest confidence whilst the ‘Superiors’ sent them to the one who deserved to possess them. He also forbade Agrippa, reminding him of a certain oath taken in Würzburg, from making further copies of the text. These instructions were happily observed by Agrippa, and, if we consider that for his own work *Occult Philosophy* he was persecuted, imprisoned and finally driven to madness, we may wonder what his enemies would have done had they known he possessed a copy of *Steganography*. But things were to turn out differently: the aurea catena had charismatically linked the English virya to Tritheim’s work, and reading it would enable him to ascend to the highest peaks of Hyperborean Wisdom. And these two great men, Tritheim and John Dee, separated by but a few years in history, laid the foundations of the spiritual movement that, five hundred years later, would bring about a NEW LEAP in humanity. A MUTANT LEAP that occurs every seven hundred years—the previous one was driven in the 13th century by Frederick II Hohenstaufen and the Cathars of the French Languedoc—but this time it will be definitive and will bring an end to the Kali Yuga. For then the peoples of the Earth will have the immense joy of having the Führer of the Germans, an immortal Siddha who will wage Total War against the Synarchy, after which the HYPERBOREAN MILLENNIUM and the PARUSIA OF CHRIST-LUCIFER will ensue. The Führer will once again open the eyes of the virya so that he may find the path of return and tread it with weapons in hand, fighting face to face against the vile enemy Jehovah-Satan.

SECOND LECTURE

SECRET HISTORY OF THE THULEGESELLSCHAFT

BASIC CONCEPTS OF HYPERBOREAN WISDOM

I - It is possible that upon learning the significant details of the lives of the viryas who played a part in the secret history of the Thulegesellschaft, as we have presented them so far, going back to the 16th century and even further, ONE MAY NOT CLEARLY VISUALISE THE 'LINK' THAT UNITES THEM. In other words, how do they manage to connect? What guides them? Does this occur because the viryas possess a common element? Could this common element be something cultural, such as esoteric knowledge? It is a fact that all the viryas were esoteric: does this not indicate that they share a Secret Doctrine and that a master-disciple relationship, related to that Secret Doctrine, would be the link sought? All this REASONING constitutes an error and, as it is a dangerous error, we shall attempt to dispel it before proceeding with the story of John Dee and the mirror of Princess Papán.

There is a widespread tendency to seek, through the rationalist method of comparing the works and thoughts of the viryas, a supposed Secret Doctrine in which they ALL must have participated. The results of such UNIFYING attempts could not be more absurd, especially because they FORCE the facts to JUSTIFY dogmatic conclusions posited a priori, that is to say, preconceived.

But the truth is that NO SUCH 'Secret Doctrine' EXISTS, nor / any 'common esotericism' among the viryas, even though they are all individually 'esoteric'. This statement may seem like a / paradox, but we shall soon see that this is not the case.

Notwithstanding the difficulties involved in its interpretation, the problem is real and can be formally posed, for its elucidation, as follows: What is the LINK that binds the viryas involved in the secret history of the Thulegesellschaft? Is it an esoteric Secret Doctrine, knowledge of which makes the viryas MEMBERS of a Secret Society, as is the case in the organisations of the Synarchy?
An initial answer can be found in our previous discussion when we compared the Thulegesellschaft with the Secret Societies of the Synarchy and spoke of the CLOSED CIRCLES. Taking that teaching into account, it can be considered that the viryas (Trithem, Agrippa, Theophrastus, John Dee, etc.) formed a CLOSED CIRCLE whose CHARISMATIC CENTRE was a Divine Hyperborean. This answer is CORRECT but insufficient since, for example, it provides no CLUES to resolve the paradox mentioned earlier: the viryas are 'esoteric' but, as we asserted, there is NO 'common esotericism' serving as a link between

them. But since only the rationalist obsession with carrying out ‘comparative analyses’ is responsible for this apparent paradox, we shall expand on this answer by drawing on certain concepts from Hyperborean Wisdom.

To begin with, let us consider that from the fact that ‘all viryas are esoteric’, the rationalist mindset attempts to extract an inflexible law: ‘common esotericism’. And the truth is that the fact that all viryas are esoteric DOES NOT IMPLY THAT THIS MUST BE THE LINK THAT UNITES THEM; yet accepting this conclusion without reflection may lead us to seek ANOTHER EXPLANATION FOR THE FACT OF THE LINK. Which would be another error, since the most correct course of action is to seek NO EXPLANATION AT ALL.

For only the AUREA CATENA can be distinguished as a connecting factor between the viryas, but it is ABSOLUTELY TRANSCENDENT and cannot be represented: IT CAN ONLY BE INTUITED. Beyond that, it is futile to attempt to establish similarities. There is no common philosophy or Secret Doctrine; nor do they belong to a Secret Society; nor do they often know that others SEEK THE SAME as they do, let alone HOW MANY THERE ARE. Yet they all coincide synchronically in the ETERNAL RETURN and that is why they find themselves in certain historical circumstances. There is a common Hyperborean sense in the events in which the viryas of our history play a leading role, but this sense, this intention, this tendency towards mutation, IS NOT A LOGICAL CATEGORY BUT A STRATEGIC ONE. It cannot be grasped by reason, for it is not rational; yet neither is it irrational. Here lies another paradox: what is JUST AND NECESSARY; we shall see why shortly.

A strategy is a MEANS, or the planning of means,
to achieve an END. In war, strategy is the
total set of measures that must be put in place to achieve
success, that is, ‘to impose our will upon the enemy’. For the
Hyperborean Viryas, it is CLEAR and OBVIOUS that a cosmic war
exists and that we are all embroiled in it. The CONFUSION OF 7
BLOOD suffered by the lost viryas is also an ACT OF
WAR, a SATANIC TACTICAL ACTION, to prevent the AWAKENING,
the RETURN TO THE ORIGIN and the LIBERATION FROM THE GREAT DECEPTION. That is why //
we say that EVERY ACTION OF THE HYPERBOREAN VIRYAS IS A STRATEGIC CATEGORY//
and that, unless one possesses a clear vision of
the strategies at play, it is not possible to INTERPRET such actions//
.

When a people finds itself collectively identified
with a philosophy or religion, going so far as to regulate
daily life according to norms, precepts or laws emanating
from that philosophy or religion, we say that these constitute
a ‘way of life’ for those who practise them. Thus we say
“Buddhism is a way of life” or “they govern their lives by the Decalogue
of Moses” or “the Neoplatonists lived in accordance with Stoic
philosophy”, etc. In a similar vein, it may be considered that
STRATEGY IS THE WAY OF LIFE OF THE HYPERBOREAN VIRYA.

And when we see a mendicant monk in India meditating for long hours and observing all the Buddhist rites, we say, “He lives every minute of his life in accordance with his religion

and it is always present within him", then, by analogy, we must also say "the Hyperborean virya lives every minute of his life in accordance with Hyperborean Strategy and it is always present within him, showing him the path of return".
To clarify these statements, let us briefly consider the hypothetical steps a lost virya would follow to find the path of return. It will thus become evident that such steps are nothing other than TACTICAL MOVES, that is to say, strategic categories:

II – Initially, the virya finds himself LOST. The Satanic Strategy contributes to/perpetuates this state; its main tactic is based on CONFUSION: on creating confusion or increasing that which already exists.
The following rule must be borne in mind here: FOR THE SYNARCHY, 'CULTURE' IS A STRATEGIC WEAPON.
The virya seeks to ORIENT ITSELF and to this end goes on ALERT. This is the first strategic category incorporated into everyday life.
The permanent state of ALERT will ultimately lead him to doubt reality, its sensory appearance, and to mistrust reason and the rational, which will be revealed as accomplices of the Great Deception. Under these conditions, it is possible to AWAKEN, to become an AWAKENED VIRYA, through the experience of a // NOSTALGIA for ANOTHER WORLD.
That primordial world which is sensed, and which draws one back with the force of return, is the homeland of the spirit, and its MEMORY IS /7 CONTAINED IN THE BLOOD. It had been FORGOTTEN, and that forgetfulness caused a loss of direction, confusion, and transformed you into a LOST VIRYA. But upon experiencing Minne, the memory of // blood, other eyes that never sleep will open, distinct from / the physical eyes that see only illusion, and a PERMANENT STATE OF ALERT will be assumed, necessary so as not to yield to the enemy's strategy and fall into a new and greater confusion.
If this were to occur, the virya is already a STRATEGIC SUBJECT of whom it may be said: 'all his movements are directed towards a single / end'; 'nothing can divert him from his path', 'his courage and fearlessness know no bounds'; in short, 'he is an AWAKENED VIRYA'.

The awakened virya will go relentlessly into battle against the ELEMENTALWESSEN without ASSESSING THE LIKELY OUTCOME OF HIS STRUGGLE, that is to say, WITHOUT PROJECTING HIMSELF INTO THE FUTURE. He will be interested only in the action itself, insofar as it contributes to exalting his heroic or mystical virtue to such a degree that any return to ordinary life, to the Great Deception, becomes unbearable. That human limit which can only be reached when the mind has been stripped of all dogma, of all morality, of all material desire, of all ties to the world, that primordial summit which can only be scaled in the heat of battle, that spiritual height inaccessible to anyone possessing a shred of evolutionary materiality, of duality, or of opposition to duality, that point of NO RETURN to which these and many other sayings allude is, in short

precision, the product of PURE BLOOD.
But when speaking of BLOOD IMPURITY, this concept must never be confused with that of RACIAL IMPURITY, in the sense of a mixture of races, miscegenation or bastardisation. It is true that ethnic interbreeding causes GENETIC CONFUSION and that this increases the STRATEGIC CONFUSION of the virya, but this is only part of the problem and, we might say, the lesser part. BLOOD IMPURITY is an esoteric concept of Hyperborean Wisdom that refers to the GNOSTIC CONTENT of the blood and, of course, to ANOTHER BLOOD, distinct from mere lymphatic plasma or haemoglobin. We must bear in mind, then, that RACIAL PURITY is a favourable factor but that this in itself guarantees nothing regarding BLOOD PURITY. And it is of no use, for example, to have a rationally pure people such as the CELTS if they are totally dominated by the Synarchic Strategy.
That is why, when the awakened virya decides to go into battle to PURIFY HIS BLOOD, this attitude, in itself, renders him independent of his degree of ethnic and genetic admixture.
The case of collective mutation is different, where the racial factor is indeed important, as a COMMUNITY OF BLOOD can be guided CHARISMATICALLY by a leader or Führer. This case is discussed at length in the MANUAL OF PSYCHOSOCIAL STRATEGY OF THE S.S. (Book 4)
Awakened viryas are charismatically linked to one another, due to their common origin, by a synchronistic bond / which we call the AUREA CATENA or GOLDEN CHAIN. It is a NON-PHYSICAL bond beyond the grasp of reason, so we shall refrain for the moment from explaining it, although we shall return to it later. For now, we shall say only that the awakened virya, he who has FELT the Minne and traces the AUREA CATENA back to its origin, possesses, IN ITS INCEPTION, a condition that PLACES HIM BEYOND any racial classification or social pigeonholing. We do not say that this condition makes him SUPERIOR, but rather that it PLACES HIM OUTSIDE any standard of measurement.
This condition is called the HYPERBOREAN LINEAGE and refers to a concept of the RACE OF THE SPIRIT that is entirely unknown to the general public due to the fierce concealment to which it has been subjected. [To speak of a ‘race of the spirit’ is to touch upon one of the most terrible mysteries, namely that concerning the arrival in the Solar System of the Hyperborean Siddhas and the cosmic BETRAYAL perpetrated by some of them. We shall return to this story].
We were saying that the condition of possessing Hyperborean lineage is held by the awakened viryas in an INCIPIENT form. What do we mean by incipient Hyperborean lineage? Let us first consider a COMMON interpretation of the phrase ‘incipient lineage’, before answering in accordance with Hyperborean Wisdom:
The word ‘lineage’ refers to family ancestry, or to blood ties, and these are either possessed or not, with no alternatives. On the other hand, ‘incipient’ means ‘beginning’, so that if we say ‘Pedro, of the Pérez family, has an incipient lineage’, we mean ‘Pedro is BEGINNING to have lineage-

of the Pérez family", which can only refer to some CHARACTERISTIC of the Pérez family that distinguishes them and that stands out clearly in the members of the lineage; that is, a HEREDITARY FAMILY PROFILE that is BEGINNING to manifest itself in Pedro or that Pedro represents in an incipient form.

Therefore, speaking of a person's LINEAGE does not consist of alluding to the mere fact of belonging to this or that family, but // rather implies a whole universe of traits, qualities and styles // that tend to form a well-defined family TYPE. JAIME DE MAHIEU comments on this: "The existence of such a TYPE cannot be denied in homogeneous lineages. Everyday language itself acknowledges this when it uses the expression 'family resemblance'. History knows lineages of artisans, peasants, industrialists, artists, statesmen, warlords, etc. LINEAGE IS, THEREFORE, A DIFFERENTIATED HEREDITARY BIO-PSYCHIC ENTITY".
It seems childish to highlight these concepts, which until a few centuries ago were universally recognised, but which the universal Bolshevisation that began with the French Revolution has eradicated from 'Western culture'. ["For the Synarchy, 'culture' is a strategic weapon".] However, it is still possible to observe that in those non-massified spheres of human activity—that is, where some form of ARTISANAL skill is essential—the laws of lineage continue to prevail. "In the human order," says Jaime de Mahieu, "it is well known—though questioned by those who deny the inheritance of acquired characteristics—that several generations are necessary to train a skilled craftsman in certain difficult trades, such as glassmaking. In this regard, we have more confidence in the testimony and, above all, in the practice of industrialists who affirm the reality of the phenomenon than in the assertions of scientific theorists. Moreover, do not those transformists of the last century contradict themselves when, whilst denying the inheritance of habits, they based their theory of the evolution of species on a gradual modification of generations under the influence of the environment—a modification which could only take place through the hereditary transmission of the progress made?"
We now know that a lineage may be nascent IN AN INDIVIDUAL if that individual weakly exhibits the characteristics of the family TYPE. It is a concept that encompasses the idea of DEVELOPMENT or EVOLUTION: there is a TYPE and a path of biological differentiation towards the TYPE. That is to say, a BEING and a BECOMING. That is why the REALISATION OF THE FAMILY TENDENCY is a member's best adaptation to the figure of the 'type' or to the metaphysical 'archetype' that underpins it and of which [the type] is its visible expression.

We shall now answer the question regarding the nascent Hyperborean lineage possessing an awakened virya, using concepts from Hyperborean Wisdom. The Hyperborean lineage does not recognise TYPES. However, analogous to the case of the family lineage, there is a TENDENCY within the virya that drives it towards a REALISATION. This TENDENCY emerges from the pure blood, from the Minne, and

the REALISATION towards which it points is attained by a reverse path, moving backwards, seeking the Hyperborean origin of the spirit. Here, unlike in the case of Pedro Pérez, there is no becoming something specific, no formation of a TYPE; on the contrary, on the reverse path, the DISSOLUTION OF ALL / TYPE occurs, culminating the process in a sudden ONTOLOGICAL INDETERMINACY. Walking along the reverse path of return, one FINALLY reaches an UNCREATED state that can only be described as PURE POSSIBILITY. It is the REALISATION OF THE HYPERBOREAN TENDENCY (Minne) of the pure blood called spirit or Vril.

This REALISATION implies the definitive MUTATION of the virya / awakened one into an immortal Siddha and their LIBERATION from the material order that governs creation. The spirit or Vril is INDESCRIBABLE and it is prudent to refer to it as PURE POSSIBILITY. However, the only concept of EXISTENCE possessed by Hyperborean Wisdom corresponds to the Vril. That is to say, nothing spiritual exists outside the Vril, and all intermediate psychic states must be regarded as illusory. Nothing exists outside the Vril because to obtain the Vril is to BE OUTSIDE OF EVERYTHING. And 'EVERYTHING' is the Universe of the One, the Demiurge who orders matter, whose substance permeates EVERYTHING and whose will SUSTAINS the things of the concrete world.

For these reasons, in Hyperborean Wisdom, the PASU does not exist, for its SOUL is a projection of the hypostatic monad that the Demiurge THOUGHT and EMANATED. Evolution offers only an illusory development of the ego or 'I', which can never surpass its own archetype or the ultimate monad. The soul of the pasu may appear to be 'highly evolved' and even 'Great', or 'very holy', but it is pure illusion; its 'existence' is subject to the Great Cosmic Cycles and meets a fatal dissolution in the PRALAYA or MAHA-PRALAYA. Upon the completion of one of these Great Cycles of the evolutionary manifestation of matter, or MÂN VÂNTARA, the Great Deceiver brings about the PHAGOCYTOSIS of all that is "created", signifying the end of all Masters, Gurus, Chans, Rishis, etc.

Every virya must always bear in mind the following rule/strategy: "THERE IS NO POSSIBLE ALTERNATIVE FOR EXISTENCE OUTSIDE THE CONQUEST OF VRIL". That is to say, there is no OTHER alternative for existence apart from mutation.

III – On the other hand, there is what we call 'Hyperborean Wisdom', that is, the Wisdom of the Siddhas, present throughout all ages of humanity. What a colossal error it would be to claim that this constitutes a RATIONAL system of knowledge! And yet this is the most common attitude. Rationalism always seeks to find simple relationships; to this end, it compares and looks for coincidences, analogies, and similarities. If it finds them, it establishes laws, which must be, as far as possible, infallible. If there are none, then something like an abyss separates the realms. This attitude, suicidal from an intellectual point of view, can be summed up in two words: either reason or nihilism. Even the most subtle minds yield to the goddess of reason. Let us briefly review some of the ideas, as brilliant as they are fa

, put forward by the rationalists in their obscene attempt to UNIFY the principles underpinning the various sciences:
Those who study religions, and COMPARE them, often discover that something akin to a Primordial Tradition has left a common trace in the various myths. [A fact which, moreover, the most enlightened minds of humanity have always affirmed, identifying this Primordial Tradition with Hyperborean Wisdom]. No sooner have they considered this than they ARBITRARILY conclude that such a Primordial Tradition refers to a SINGLE COMMON MYTH. Nothing could be more rationalist and absurd than this hypothesis which, naturally, they never manage to prove, despite the interesting symbolic analogies they often employ in their theories.
This mindset is naive and childish, but because it has become so widespread, it is now regarded as 'natural' or 'scientific'. Let us look at some other examples.
When discussing ethnology or anthropology, one seeks a SINGLE RACE which, originating from a "centre of diffusion"—be it the East or the West, Palestine or the Gobi, etc.—justifies through its movements ALL known migrations. When we speak of religion, a SINGLE MYTH, situated in a 'centre of diffusion', be it Atlantis or Lemuria or Mu or Hyperborea or America or Asia or 'the North' or 'the Pole', etc., must account for ALL religious cosmogonies and even 'esotericism', which would be a sort of /// quintessence of mythical synthesis.
The same applies if we speak of the origin of the Universe, where a SINGLE, CENTRAL explosion is responsible for EVERYTHING that exists, or if we refer to Physics, where a law of the UNIFIED FIELD, which would allow us to deduce ALL the laws of electromagnetism and gravitation, is still waiting for someone to invent it.
These REASONINGS, these UNIFYING ideas, BECAUSE THEY ARE LOGICAL, are naive and childish, as we have already said. But note that here 'childish' should be read as 'characteristic of the pasú', for the rationalism we are describing is the WAY OF THINKING of the / pasú. And the tendency to unify is also characteristic of the children of Jehovah-Satan; let us not forget that the culmination of this tendency is the conception—equally absurd and childish—of MONOTHEISM, a concept that conceals the pretension to UNIFY ALL religious devotions in the figure of the Demiurge, 'The One'. For the tendency to unify and monotheism are also WAR TACTICS of the Synarchic Strategy.
Even Max Müller, whose love for Jehovah is evident throughout his work, has noted the abuse that has been made of this "tendency towards unification". In "THE SCIENCE OF RELIGION" he says the following: "Much has been debated as to whether humanity began with monotheism or polytheism. If you recall how the principal deities of the Veda came into being and developed, and how things have followed a natural, simple and inevitable course, you may agree with me that the whole controversy scarcely merits anyone's attention, at least as far as the Indians or the Indo-Europeans are concerned. I believe that it has never been proposed

the question has ever been raised in its own right, but that it is a legacy of that medieval theory that religion began with a primitive revelation, which, naturally, could be nothing other than a true and perfect religion, and consequently a monotheism. Of course, this monotheism would have been preserved only among the Jews, the other nations having abandoned it to fall into polytheism and idolatry, from which they later emerged into a purer light, whether through religion or through philosophy."
"In this respect," Max Müller continues, "what has happened to religion is what has happened to language. Without even having the authority of the Bible, nor any other to invoke; without even being able to associate any clear and definite idea with their theory, a multitude of theorists in the Middle Ages, and even to this day, have maintained that language too arose from a primitive revelation. This was the first step of the theory. Second step: this primitive language can be none other than Hebrew. One cannot imagine the learning and ingenuity that were squandered in attempting to prove that Greek and Latin, French and English, were derived from Hebrew; but since, despite all the tortures to which / Hebrew was subjected, it could not be made to acknowledge these degenerate offspring, from failure to failure they were ultimately forced to recognise that the process had to be started anew / with fresh data and that all the evidence that could be found regarding the origin and development of human language had to be gathered impartially. This historical information on language produced a genealogical classification of the seven main languages of the world, which finally gave Hebrew its rightful place alongside the other Semitic dialects, and, as a result of this, the question of the origin of language took on a completely new form". (1)

In the previous articles (I and II) we had already pointed out that a widespread attempt to justify the CHARISMATIC LINK connecting the viryas consists in imagining the existence of a / supposed 'common esotericism' or 'Secret Doctrine'. In this Article III we have seen how rationalism develops theories based on / the UNITY of the principles underpinning the sciences. And now we must consider that, due to this "tendency to unify", when it is discovered that the viryas are "esoteric" and / that this esotericism is related to a "Hyperborean Wisdom" of which they all speak, rationalists cannot resist the temptation to assume, without justification, that such "Hyperborean Wisdom" constitutes the "common esotericism" or the "Secret Doctrine" they have been seeking. If this is the case, it is reasoned, said Hyperborean Wisdom must be a "system of knowledge" or at least a "common myth" which, when rationalised, gives rise to an "Esoteric Doctrine". This is a LOGICAL conclusion and therefore CANNOT BE TRUE.
We, on the contrary, assert that Hyperborean Wisdom
(1) MAX MÜLLER - THE SCIENCE OF RELIGION - p. 243, ALBA/
TROS Ed., Buenos Aires, 1945.

is UNIQUE TO EACH PARTICULAR VIRYA and, therefore, its teaching is distinct in every case, with nothing in COMMON among the viryas. However, despite the absolute individuality of the knowledge acquired by each virya, certain TEMPORAL COINCIDENCES often occur, leading to synchronous contact between the viryas, when they have adopted a path involving collective mutation. Service to the race brings about synchronous coincidence among the viryas, who feature in stories such as the one we are narrating, and in which it would be futile to attempt to discover a physical or cultural LINK beyond the COMMON ORIGIN, which, as we have already stated, is absolutely indeterminate.
In short, Hyperborean Wisdom, which is different for everyone, /
CANNOT BE TAUGHT, but CAN BE LEARNED. This conclusion IS NOT LOGICAL BUT ABSURD, and therefore MUST BE TRUE.

Let us draw a final summary. We have raised the problem of the lack of evidence for a LINK or CONNECTION between the viryas of our history and the impossibility of considering Hyperborean Wisdom as a rational SYSTEM of knowledge. Rationalist analysis will argue that without such LINKS and without such a SYSTEM, nothing can exist. We have in our favour the irrefutable fact that the story CAN BE TOLD and that Hyperborean Wisdom CAN BE LEARNED.
But it is necessary to delve deeper into this problem and for that reason, in Article IV, we shall approach it from another perspective.

IV - This repetition on our part, returning several times to the same problem, may undoubtedly surprise the rationalist mindset accustomed to proceeding linearly or 'advancing vertically' in the conviction that, at the end of the path, there lies a SINGLE solution, a definitive and immutable answer. But we do not share this LOGICAL optimism. We believe that there are many answers to the same question and that even the simplest answer can acquire unexpected depths if it is THOUGHT ABOUT AGAIN, by REPEATING the reflection, that is, the mental path that gave rise to it. That is why we must pose and answer the same questions many times, so that, through all the DIFFERENT answers that arise, the concepts of Hyperborean Wisdom that govern our thinking may be glimpsed. Let us therefore go round the circle once more and formulate the initial question anew.

To possess Hyperborean lineage; as we have already said, this means,
among other things, to be something unique; not repeated nor to be repeated; /
which constitutes a true SPIRITUAL INDIVIDUALITY (NOUS),
TRANSCENDENT, and therefore opposed to the illusory
PSYCHIC, IMMANENT, of the pasú. Hence, DISCOVERING the memory
of blood, accessing the Minne, consciously delving into
the mystery of one's own Hyperborean origin, always implies living
a new adventure, never before conceived or imagined by anyone. Hyperborean Wisdom is MUTABLE and CHANGES unfailingly with every

who receives its gnosis. But this CHANGE, this MUTATION, is UNIQUE. It is so original that the destiny of the awakened virya is therefore called UNCREATED, in contrast to the ‘destiny’ of the pasú, which is absolute MECHANICAL DETERMINISM.
In light of these considerations, we can now answer—once again—the fundamental question we posed in Article I. It is the question that arises in all rational minds when they attempt to find an ‘esoteric’ link between different representatives of the Hyperborean Tradition: Is it possible, through the rational process of association and comparison, to establish a BOND that connects the ‘GRANDS ESPRITS’ of History? To find a NEXUS between their ideologies and doctrines? ...discover a RELATIONSHIP that encompasses and ORGANICALLY LINKs the sacred symbols expressing their various myths?
Let us first see how the very same // rational minds that usually pose this question respond to it.
Such is the perplexity and bewilderment that follow the discovery that IT IS NOT POSSIBLE TO FIND AN ESOTERIC SYSTEM that justifies the existence of so many men who LIVED IN ACCORDANCE WITH SUCH A SYSTEM; the answer comes to these BEAUX ESPRITS by logical deduction: if it is not possible to RATIONALLY GRASP the so-called Hyperborean Wisdom, which flourishes here and there, this must be attributed to two causes: either such Hyperborean Wisdom DOES NOT EXIST, or the term is applied to psychic manifestations of an IRRATIONAL nature. In the first case, if it does not exist, then its representatives are charlatans, mere pretenders. In the second case, if it is a matter of irrational knowledge, our civilisation calls those who possess it MAD, since only REASON distinguishes man from animals and guarantees his NORMALITY. For a world tailored to the masses, the answer will therefore be clear and categorical: either charlatans or madmen. There is no possible alternative, and the theosophical-evolutionist system of the Synarchy and its countless sects reveals the limit—a mystery, to be sure—to which they allow themselves to go in their ‘spiritual’ or ‘esoteric’ inquiries. Outside of ‘theosophy’, one is either a pretentious fraud, a swindler, a rogue, etc., or a madman, schizophrenic, hysteric, psychotic, etc., but, in any case, firmly repressed by the satanic hordes.
The difficulties that the above questions present to the rational mind, and which arise whenever one attempts a SERIOUS study of Hyperborean Wisdom, stem for the most part from the refusal to accept that one is faced with a PARADOXICAL fact. Rationalist pride finds it difficult to accept that reality presents paradoxes, and is even less prepared to face them. And yet, therein lies the key to rational defeat. It is not a matter of saying that “if no link, connection, relationship, or tie, etc.” is found between different “events featuring viryas who claim to be inspired by Hyperborean Wisdom”, the conclusion must be: either such “Wisdom” does not exist or it is mere irrational knowledge; and consequently: they are either charlatans or madmen. The fallacy lies in opposing the ‘rational’ to the ‘irrational’ with

excluding the paradoxes raised, for it is precisely the Hyperborean condition of the virya that makes him a “maker of paradoxes”.
We shall clarify this when studying the Hyperborean Cosmogony of the Thulegesellschaft, but for now let us bear in mind that, by virtue of a DOUBLE OPPOSITION to the world of the Demiurge, everything “Hyperborean”—whether Siddha or awakened virya—GENERATES PARADOXES in any action it undertakes or thought it conceives regarding that world.

The Swiss psychiatrist C. G. Jung has made an interesting observation that is worth recalling now as a complement to our previous critique of ‘exoteric rationalism’: ... ‘Has it not been observed that all religious assertions contain logical contradictions and statements that are impossible in principle, and that even this constitutes the very essence of religious assertion? In this regard, we have Tertullian’s profession of faith: ‘Et mortuus est Dei filius, prorsus credibile est, quia i neptum est. Et sepultus resurrexit; certum est, quia impossibile est.’ (And the Son of God is dead, which is frankly incredible because it is absurd. And having been buried, he rose again; this is certain because it is impossible). If Christianity demands belief in such contradictions, it seems to me that it cannot reproach anyone for accepting a few more paradoxes. It is a strange thing, but the paradox is one of the greatest spiritual goods; clarity, on the other hand, is a sign of weakness. Therefore, a religion is impoverished internally when it loses or reduces its paradoxes, whilst it is enriched when they increase, for only the paradox is capable of encompassing, in an approximate way, the immensity of life. On the other hand, clarity and the absence of contradiction have but one meaning and, for that reason, prove inadequate to express the inconceivable."

"Not everyone," Jung continues, "possesses the intellectual capacity of a Tertullian, who was evidently not only able to tolerate paradox, but for whom it even represented the highest religious certainty. The vast number of fools makes the paradox dangerous. As long as it is regarded as a familiar aspect of life and a natural thing that has never been called into question, it will continue to pose no danger whatsoever. But if an insufficiently developed intellect (which, as is well known, always has the highest opinion of itself) were to take it into its head to make the paradox of a statement of faith the object of its reflections—as serious as they are impotent—it would not be long before it burst into an iconoclastic, mocking laugh and pointed the finger at all the INEPTIA uncovered within the mystery. This has spread rapidly since the French Enlightenment, for once this intellect—incapable of bearing any paradox—is aroused, no sermon can restrain it. A new mission then arises: specifically, to gradually raise this as yet undeveloped intellect to a higher level and to increase the number of those who can at least harbour a suspicion of the enormous scope

of a paradoxical truth.” (1)

This, then, is the position of the ‘esoteric rationalists’ regarding the question posed and our critique. We shall now offer a simple answer, drawn from a synthesis of the concepts discussed in this chapter:
"Every quest along the path of Hyperborean Wisdom is // entirely ‘distinct’. There is no ‘common esotericism’ but rather infinite individual esoteric paths, unique to each virya. Therefore, there is no ‘link’, ‘connection’, ‘relationship’, etc., between the / Hyperborean viryas, that can be quantified".

With this paradoxical answer, the chapter should conclude. However, we shall expand briefly to highlight another widespread error that arises from failing to distinguish that a COMMUNITY OF LANGUAGE does not imply a COMMUNITY OF IDEAS but rather a COMMUNITY OF CONCEPTS.

This is a ‘cultural’, semantic error, because rational analyses are carried out on the basis of CONCEPTS embedded in linguistic constructions: WORDS that attempt to represent IDEAS to enable communication between people; ‘COMMON’ IDEAS which, naively, we believe possess the same meaning for everyone.
Let us take a word; for example: “God”. Everyone “knows” what it means, “knows” the CONCEPT; this is as far as reason goes. But the IDEA of “God”, an IDEA that goes beyond reason, is it the same for everyone who possesses that word? Or, to put it another way, does the word “God” evoke the same IDEA in everyone? Certainly not. And by substituting the word ‘God’ for any other, we immediately realise that all words, apart from their conceptual content—that is, their conventional definition—and apart from the rational, possess an IDEAL content specific to each person, non-transferable and inexpressible, which, plausibly, bears some relation to what is called CHARACTER, STYLE, ETC., of the individual and which intellectually distinguishes them from others.
When one fails to note this elementary distinction between the thing ‘in itself’, the IDEA of the thing, and the LINGUISTIC CONCEPT that the ‘name’ of the thing represents, it is possible to commit tremendous analytical errors. But if this error is added to the usual rationalist obsession with applying dialectical analysis to everything that exists, then the result may border on the inevitable. Borders that are effectively reached in the case of ‘esoteric rationalism’ for, since the viryas possess a completely personal Hyperborean Wisdom and a mistake has already been made in attempting to find a ‘common esotericism’, a second mistake is made by failing to understand that the ‘esoteric’ or ‘symbolic’ concepts employed by the viryas refer to ABSOLUTELY different ideas. As in the case of the "mysterious coincidences" among the viryas, which may

(1) CARL GUSTAV JUNG - PSYCHOLOGY AND ALCHEMY - P. 35 ED. PLAZA Y JANES - BARCELONA - 1977

lead one to believe in a "destiny" or some other form of predetermination, there is here a phenomenon of SYNCHRONICITY. For in all that is subject to the TEMPORAL ORDER, that is to say, to the Will of the Demiurge, the “law of evolution” and the Plan of the One operate; but to the extent that the virya purifies his blood, a SPIRITUAL DESYNCHRONISATION occurs with that ORDER. (Of which we shall speak at length.) This DESYNCHRONISATION with the Satanic Plan generates, within the framework of a Hyperborean Mysticism, the SYNCHRONICITY between the viryas and the Siddhas. And this SYNCHRONICITY is, for those who attain the Mystery of Pure Blood, present in ALL CONCRETE ACTS; INCLUDING LINGUISTIC COMMUNICATION.
Hence, the famous ‘esoteric concepts’ and ‘universal sacred symbols’ brandished by ‘esoteric rationalists’ as PROOF or EVIDENCE of a SECRET DOCTRINE or ‘common esotericism’ do not and will never have the same meaning for the various viryas. And if any of them, upon coming into contact, use them in their linguistic communications, this coincidence of words and concepts must simply be understood as a phenomenon of SYNCHRONY. That is why the awakened viryas, even when speaking the same language and using the same words, never coincide in the ideal content of concepts, for they possess an ABSOLUTELY DIFFERENTIATED consciousness that can only coincide in one thing: the common centre; or in the figure of the Führer who, from the common centre, establishes the ‘charismatic bond’ between the viryas.

A widespread error has been highlighted: the failure to distinguish between a ‘linguistic concept’ and a ‘mental representation’ or ‘idea’ of the thing. However, this error can take on very subtle variations, not so easy to discern, in certain “esoteric rationalists” who, whilst accepting the distinction highlighted—perhaps because they adhere to some idealist philosophy—seek to subject IDEAS to the “FORCEPS” of ARCHETYPES. But that “mould”, that “ultimate limit” which underpins the qualities of the thing—the archetype—is, rather than FORMAL, an ONTOLOGICAL attribute, and the objection raised thus falls within the realm of METAPHYSICS; though it is horrifying to consider that there are those who profess a sort of “metaphysical rationalism”. Let us, finally, examine this variant of the error;
The "rationalist-esoteric-metaphysical" object that there exists a final stage, a higher, archetypal plane, to which all ideas refer. Archetypes, pure symbols emanating from the Demiurge, contain the ontological essence of all that exists and are what collectively determine the FORM of things. The IDEAS “conceived” by man are, therefore, mere copies of their UNIVERSAL ARCHETYPES. And since the idea of the same thing, conceived by many people, nevertheless shares a common archetype, there would be no epistemological possibility of transcending that archetype. In other words, “God” – the Demiurge, creator of archetypes – need not worry: man (in the past) cannot spring any “surprises”; he has not eaten from the tree of gnosis.

Let us explain it another way. If one thinks of an idea represented by two words, 'equilateral triangle', one will conjure up in one's imagination a typical 'figure'; if ten people think of an 'equilateral triangle', each of them will picture in one way or another a typical figure; the same applies if a hundred, a thousand, a million or ALL MEN do so, as long as they think of an 'equilateral triangle', they will conjure up a figure or thing which, although in each of them, in each individual consciousness, is distinct, WILL NEVER SURPASS THE COMMON ARCHETYPE of all equilateral triangles that have ever existed or will ever exist, thought of or yet to be thought of, from the beginning of the world to its – undoubtedly imminent – end. It is now understood that man (pasú) will not offer any 'surprises': however he may conceive of a UNIVERSAL IDEA, he will never conceive of it in an original way.

This perspective, which captivates rationalists, presents itself here clearly as a metaphysical objection; it is COMPLETELY FALSE for the Hyperborean viryas and in no way invalidates the answer we have given to the fundamental question regarding the connection between the viryas. BUT IT IS TRUE FOR THE PASU. They / cannot conceive any idea originally, for their consciousness (soul) is ABSOLUTELY DETERMINED by the archetypes. / The awakened virya, on the other hand, possesses a HYPERBOREAN SPIRIT, utterly alien to the world of the Demiurge and its determination; a spirit that is PURE POSSIBILITY and is also called VRIL. Hyperborean Wisdom is 'conceived' through this uncreated organ and // therefore a virya will never COINCIDE with another, neither on the PATH, nor on the WAY BACK, nor in anything that might be 'universal' or 'common'. There exists, as we shall see later in the Psychosocial Strategy of the S.S., A SINGLE IDEA COMMON to all viryas, and it is not archetypal. This idea is a BLOOD MEMORY that is summed up in the word ORIGIN.

That single element common to all viryas, the primordial origin, is what constitutes the FACT OF THE RACE, and that is why Hyperborean Wisdom calls the origin: RACE OF THE SPIRIT. It is by virtue of the origin that EVERY ACTION of the virya is ALWAYS directed towards the race, towards the good of the race, seeking its mutation.

Hyperborean Wisdom states: "every action in favour of the race brings us closer to the origin and to our own mutation, but every search for the origin, undertaken independently of the race, must REFRAIN FROM ACTION in order to be effective; it must be confined to Minne".

From the articles comprising this chapter, from their teaching, one must interpret the attitude of John Dee, of Rudolf II, and of all the viryas involved in the "secret history of the Thulegesellschaft". Perhaps, from a rationalist perspective, it seems sheer madness that several respectable people should struggle, risking their possessions and their lives, for things "of no practical value". And what is most incomprehensible is that none of them attributes the same value or the same properties to those things, acting on the basis of an inner certainty of their usefulness; without

them knowing one another and sometimes not even knowing whom they were fighting against.
Madness, pure madness, the rationalist would say, failing to see that they are all pursuing that primal fact which is the ORIGIN, and that is why they coincide synchronistically in the eternal return, because the ORIGIN makes them part of the Hyperborean race and ‘binds them charismatically’.

JOHN DEE 17 YEARS LATER

DR JOHN DEE studied Tritheim's Steganography for 17 years. At first he did so in secret, for he soon realised that that strange alliance of Dominicans, Jesuits and Jews to destroy Cornelius Agrippa constituted a warning that should not be disregarded. However, he did not associate Agrippa's fate with the conspiracy that had consigned Tritheim to ostracism. In the 16th century, it was extremely difficult to perceive the organised activities of the Synarchy and, above all, John Dee was English. He feared and abhorred the Church's inquisitorial persecutions, but: "that was happening on the continent". In England there were neither Dominicans nor Jews; the Jews "were given over to trade or their usual occupation: 'usury'", and that "absurd" remark which the Jew LAKEDEM had made to him about the Fili was not even taken into account. This foolish "confidence"—a psychological attitude shared by everyone in Elizabeth I's England and which, in a way, is necessary for the inhabitants of a country aspiring to the rank of "Empire"—proved disastrous for John Dee in this instance.

The scholar's research, after reading on steganography, centred on the "language of birds", that is, the original Hyperborean language. As he progressed in his studies and awakened to the realities of the spirit, his philological ability was amplified "charismatically". He possessed a true "gift of tongues" and, after many years of research, succeeded in synthesising the "language of the birds", which he called ENOCHIAN. (1) But let us take it one step at a time. When speaking of the original language, the primordial language or the Hyperborean language, we shall not fall into the childish presumption that such a language is the SOLE source from which ALL the languages of humanity are derived. We have previously warned against this rationalist error, which we describe as a 'synarchic tactic'. Let us now note that, consequently, the myth of a SINGLE original language is well detailed in the Hebrew Bible, in the section recounting the story of the Tower of Babel.

The curious story of a tower built by the first humans, who held the stated aim of 'reaching the heavens', has never ceased to occupy the minds of its readers since the Bible was translated by the Seventy, between 285 and 246 BC, in accordance with the order given by Ptolemy II. But it was not so much this aim, 'to reach heaven', as the punishment imposed by Jehovah-Satan, 'the confusion of tongues', that astonished the reader of the Bible. Why the CONFUSION?

In the 18th century, for example, Voltaire, equally surprised, wrote satirically: "I do not know why GENESIS says

(1) THE CONCEPT OF THE 'LANGUAGE OF THE BIRDS', 'ENOCHIAN LANGUAGE' OR 'HYPERBOREAN LANGUAGE' is explored in depth in another part of this narrative.

that Babel means confusion, since Ba, meaning ‘father’ in Eastern languages, and Bel, mean ‘God’; therefore, Babel must have meant the city of God, the holy city. The ancients gave this name to all their capitals. Babel will mean confusion, either because the architects were confused after having built their work, or because all languages were confused there; and it is evident that from then on the Germans no longer understood the Chinese, although if we are to believe the scholar Bochart, Chinese was originally the same language as High German". It is somewhat of a joke that Voltaire should find the German language similar to Chinese, but, setting aside his irony, the passage quoted raises the very same questions that thinkers have been pondering for centuries. We, drawing on Hyperborean Wisdom, shall offer an explanation of this ancient myth whilst drawing important STRATEGIC conclusions from it. But let us first recall the biblical text:

GENESIS 11: THE TOWER OF BABEL

1 - The whole earth had one language and the same words.
22 - But as the people moved from the east, they found a plain in the land of Shinar and settled there.
3 - And they said to one another: ‘Come, let us make bricks and bake them thoroughly.’ And they used brick instead of stone, and bitumen for mortar.
4 - Then they said, ‘Come, let us build ourselves a city and a tower whose top reaches to the heavens, and let us make a name for ourselves, lest we be scattered over the face of the earth.’
5 - The Lord came down to see the city and the tower that the sons of men were building.
6 - And the Lord said: ‘Behold, they are one people and speak one language; this is only the beginning of their undertaking. Nothing they plan to do will now be impossible for them.
6 - And Yahweh said: ‘Behold, they are one people and speak one language; if this is the beginning of their undertaking, nothing will stop them from doing whatever 7 they have decided to do.
7 - Come, let us go down and CONFUSE their speech there, so //
that they may not understand one another’s language.
8 - And from there the Lord scattered them over the face of the whole //
earth, and from there they ceased to build the city.
9 - That is why it was called Babel, because there Yahweh CONFUSED the language of the whole earth, and from there he scattered them over the face of the whole earth. (1)

Let us now examine how this
text should be interpreted using the principles of Hyperborean Wisdom.

1 - “Mankind spoke one language” means:

- (1) THE BIBLE – CATHOLIC VERSION – ED. HERDER – SPAIN IMPRIMATUR: 1-VII-75 – JOSE M. GUIX – BISHOP.

the viryas possessed PURE BLOOD and that is why they understood one another.

4 - “Men seek to reach heaven” means: the Viryas seek to escape the chains of Jehovah-Satan.

- 2-3-4 - ‘To this end they build a Tower’ means: the viryas use a Hyperborean technique.
- 5-6-7 - “Jehovah-Satan realises the manoeuvre and decides to prevent it by CONFUSING their tongues so that they cannot understand one another” means: Jehovah-Satan causes the STRATEGIC (BLOOD) CONFUSION from which the “charismatic bond” between the Viryas is eclipsed.
- 8-9 - "After the confusion of tongues, Jehovah-Satan scatters the men across the whole earth" means: after the blood-soaked confusion, the viryas are LOST.

It should come as no surprise that a symbolic interpretation of this ‘myth’ lays bare the classic tactics of Jehovah-Satan, for it is the transcription—adapted by the Hebrews—of several ancient stories that ACTUALLY TOOK PLACE during this endless war. When fleeing Egypt, Moses stole numerous papyri containing stories of Atlantis and, based on this material—adapting and falsifying everything—he compiled the Pentateuch. Therefore, in the biblical text, very ancient stories are conflated with the famous Tower of Babylon, which, in turn, is also often confused with the Ziggurat of Borsippa: Birs Nimrod.

Returning to our interpretation of the biblical account of the Tower of Babel, we can now understand, symbolically, that ‘re discovering the original language’, that which EVERYONE IS CAPABLE OF SPEAKING, means TO NULLIFY THE TACTICS OF JEHOVAH SATAN. That is to say, it is equivalent to purifying the blood of the viryas, to transmuting the race ‘backwards’, towards that common origin where there was no // CONFUSION and everyone could orient themselves ‘towards the heavens’.

With regard to the traditional expression “language of the birds”, it should be clarified that this must be interpreted symbolically as a language that allows communication with the Hyperborean Siddhas. René Guénon remarks on this, referring to another myth—//Germanic this time—that “one sees heroes who have vanquished the Dragon(1), such as Siegfried in the Norse legend, immediately understanding the language of the birds; and this allows one to easily interpret the / symbolism in question. Indeed, victory over the Dragon has as its immediate consequence the conquest of immortality, represented by some object which the Dragon prevents one from approaching, and this conquest of immortality essentially implies reintegration into the centre of the human being, that is to say, to the point at which communication with the higher states of being is established.

(1) The Dragon must be taken here as a representation of Jehovah Satan – Our clarification.

This communication is represented by the understanding of the language of birds; for, indeed, birds are frequently taken as a symbol of angels...
The language of birds is thus the 'language of angels'. However, the word 'bird' also has an analogy less profound than its relationship with 'angel', but equally significant. "The ARUSPICES," says René Guénon, (from AVES SPICERE, // "to observe birds") drew omens from the flight and song of birds, which is to be related more specifically to the "language of birds", understood here in the most material sense, yet still identified with the "language of the Gods", for it was believed that the Gods manifested their will through such omens, and the birds thus played a role as 'messengers' analogous to that generally attributed to angels (from which their very name derives, for it is precisely the proper meaning of the Greek word ANGELOS), albeit in a far lesser capacity. (1)

The fact is that a HYPERBOREAN LANGUAGE must be akin to birds, to their flight, to their song—something unpredictable yet nevertheless comprehensible to all. The crucial aspect of communal life is that ALL MEMBERS UNDERSTAND ONE ANOTHER with the greatest possible precision, and this condition is by no means satisfied EXCLUSIVELY through spoken and written language, as is the case in our societies. A race that had sufficiently developed telepathy, to give just one example, would not use words or grammatical constructions to communicate, but rather symbols that allow the 'receiving' minds to 'draw closer' to the essence of the idea conceived by the 'transmitting' mind. The symbols need not be conventional, such as our letters and signs which are learnt by everyone at school, but could instead be ARCHETYPALLY INHERITED. Taking this example to the extreme and considering phenomena of SYNCHRONICITY, one could conceive of a race in which no two members share their symbols, as each would inherit ARCHETYPAL TENDENCIES of the sort found in the 'behavioural patterns' in biology, and the symbols would only take shape after the mental act effected an ARCHETYPICAL METAMORPHOSIS intended for the telepathic TRANSMISSION of the idea. This would be a race in which each individual would possess THEIR OWN, personal LANGUAGE, and yet they would all understand one another. Similarly, the Hyperborean viryas can, by virtue of the 'language of the birds', receive a MESSAGE PRIOR to collective transmutation, which prepares or INITIATES them for the qualitative leap; and for this reason, any leader who seeks to utilise Hyperborean Mysticism must possess the keys to the Psychosocial Strategy, which entails mastery of the forgotten language.

The language that John Dee extracted from Steganography was called by him ENOCHIAN due to Tritheim's assertion that
(1) RENE GUENON - FUNDAMENTAL SYMBOLS OF SACRED SCIENCE.
PAGE 45 EUNDEBA - Buenos Aires.

through it, Enoch had “spoken with the angels”, as recorded in the “Book of Enoch”. This Enoch was a Hyperborean virya, but his ancient story was also falsified by the rabbis, though not to the same extent as Genesis, which is why it was declared apocryphal—that is, “hidden”—shortly after Christianity became established. But as the story of Enoch is part of a larger narrative, we shall leave discussion of it for another occasion.

John Dee developed the Enochian language during the 17 years he possessed the Steganography, but he failed during that time to establish “contact” with the angels. This situation caused the English scholar some unease, for since Trithemius expressly asserted that “mastery of the Enochian language brings about, by that very fact, an immediate connection with the angels”, John Dee could find no other explanation for their silence than to attribute it to a flaw or error in his deciphering of the Steganography.
Plunged into perplexity, he thought of resorting to the very same system that Trithemius had tried through Cornelius Agrippa: he decided to seek help by sending coded messages in a book. This book was called ‘The Hieroglyphic Monad’ and dealt with… cryptographic methods! But concealed within its text were several messages to the Hyperborean Viryas. It should be added that, during John Dee’s lifetime, no one responded to such a strange way of asking for help.

The solution to John Dee’s problem—which was none other than a total lack of clairvoyant abilities—came via Queen Elizabeth I, who, as we have already seen, gave him the mirror of Princess Papán. For from the very moment this occurred, John Dee’s expectations began to be fulfilled by such compelling events that soon all his longings were satisfied. But let us not get ahead of ourselves. Upon taking the mysterious stone mirror into his hands for the first time, he felt irresistibly drawn to its DEEP BRILLIANCE. This sensation was so intense that it took considerable effort to tear his gaze away from it, whilst his body was traversed, in both directions, by powerful energies from heaven and earth.
However, the greatest surprise awaited him in his study, when the Unknown Superiors, the Divine Hyperboreans, the immortal Siddhas, made themselves present before his astonished spirit. We have already stated that the Aztec talking stone was an Atlantean transducer. The following must now be borne in mind: these stone instruments DETECT PURE BLOOD. Thanks to an Atlantean technology unknown to us today—before which our solid-state electronics would pale with envy—it is possible to CALIBRATE these transducers so that they RESONATE with a specific human physiological constitution. The interaction between the resonant stone and the energy fields of the human body produces a ‘valve’ effect, opening a ‘path’ to planes other than the ‘physical plane’. This is not the best way to achieve spiritual transcendence and, in fact, in Atlantis...

this system was used for everyday communications – for it OPERATES ONLY IN THE MATERIAL UNIVERSE of the Demiurge. But during this stage of the Kaly Yuga, our racial guide, Christ-Lucifer, is at levels of physical 'quantification', as the Black Sun of the Earth, making it possible to establish in this way a kind of 'instrumented contact' with the Hyperborean Siddhas who, alongside him, await the awakening of the viryas.
This is how Princess Papán's stone mirror 'functioned' with Dr John Dee's lymphatic-circulatory system and put him in communication with the Siddhas. Within a few weeks, the good sage had obtained a vast amount of instructions in the Enochian language. This was the Strategy: that the Siddhas propose to the man of the sixteenth century, and it consisted essentially of: 1. a method for the formation of a rigorously Luciferian human elite. 2. planning based on Hyperborean Wisdom so that such supermen (the aforementioned elite) might control the masses and lead them to the point of collective mutation.
The knowledge revealed to John Dee offered marvellous //
prospects for revolutionising the human race, but it was, of
course, extremely dangerous to handle if one did not act //
with prudence. And this virtue was in short supply in our hero. So,
pressured by Elizabeth I to reveal the results
of his investigations, John Dee ended up telling the
sovereign that he had entered into a 'dialogue with the angels'.
In any case, this confession was met with scepticism
by the queen and other scholars and courtiers, who were soon
let in on the 'secret' as well, since the mirror only
worked when manipulated by John Dee. And that disbelief
might well have been a blessing for him had it not been for the imprudent
publicity given to the matter, which attracted some undesirable
curious onlookers: the Welsh Druids, who since the death of Mary 'the
Catholic' had been swarming around the court of Elizabeth I and, at that time,
were plotting the intrigue that would lead Mary Stuart to the scaffold.
Suddenly, John Dee had unwittingly become the most dangerous
enemy of the Synarchy and, consequently, a powerful
conspiracy was about to be unleashed against him.
However, John Dee's 'dangerousness' did not stem from the fact that he was in possession of the magic mirror; nor did it arise from his possession of the writings in the Enochian language. Such facts were highly detrimental to the Synarchy and surely justified, in themselves, a response against the sage. But what truly left the demons BREATHLESS was a project he submitted to Elizabeth I and which, curiously, is still preserved in the Royal Archives of England. We refer to the 'Thule Project', conceived by John Dee between 1581 and 1587, in which he proposed the occupation of Greenland by English troops so that, by harnessing certain strange properties possessed there by 'the 7th space', the kingdom might be 'extended' to other worlds, conquering them by force if necessary.

That fantastic plan, the details of which can be found in /

the documents that still exist in Great Britain, was inspired by the legendary story of Nimrod, the Kassite king of ancient Assyria. Thanks to the use of the magic mirror and the knowledge gained through steganography, John Dee devised this plan, which was perfectly feasible to implement, but which we cannot properly understand without first possessing the keys to Nimrod's feat. It is these that we shall attempt to reveal in the following chapter.

THE LEGEND OF NIMROD 'THE DEFEATED'

The content of the Thule Project had a tremendous impact on the satanic forces. It is worth pausing in our account to understand the reason for this reaction by investigating its underlying causes. To do so, we shall momentarily leave JOHN DEE and travel four thousand years back in time. We shall go to Assyria, to the ancient city of BORSIPPA, and contemplate the Tower of Nimrod. It will be a pleasant journey, enriched by teachings of Hyperborean Wisdom that until now had been kept in the strictest secrecy. And thanks to these ancient concepts, when we return to the story of Dr John Dee, his Thule Project will be clearly understood by us.

V – In the 2nd millennium BC, an invasion brought the Hyperborean Kassites to Assyria. They were natives of the Caucasus and carried a sacred stone alongside the banner of the lion-headed eagle. The lion-headed eagle, with outstretched wings, held in its talons two moruecos, which were the symbol of the Semitic god Enlil (Jehovah-Satan), worshipped in Mesopotamia by all seven tribes, including the HAMITIC or HABIRI shepherds who would later go with Abraham to Palestine and Egypt. This same standard would later be carried, thousands of years later, by other 'barbarian' peoples, also hailing from the Caucasus, this time of Germanic stock, but in the eagle's talons were no longer the Moruecos but the lamb, symbol of that God of the shepherds who sought to usurp the millennia-old Hyperborean figure of /// Christ-Lucifer.
The Kassites had been following the commands of their archer god KUS, who had made a pact with the priests so that his people might take part in the cosmic war. In the city of Borsippa, north of Nineveh, King Nimrod, using the numerical techniques of the ziggurats, had an enormous tower built over a vortex of telluric energy. This was the aim: 'to attack the abode of the immortal demons', that is to say, Chang Shambhala. This aim, which may seem today to be the product of unbridled fantasy, is nevertheless perfectly possible, and the proof of this lies in the success achieved by Nimrod when his ELITE OF ARCHER WARRIORS hit their mark and brought down several of the "immortal demons". [There are elements of Hyperborean Wisdom in all that we are recounting, so that unless one INTUITES the truth through Minne, it is difficult to understand what we are talking about].

In ancient times, when the influence of the Kali Yuga was not so significant and some Atlantean remnants still preserved memories of Hyperborean Wisdom and the war against the Demiurge, the task of founding towns and cities required the assistance of specially gifted priests. The same applied to

the erection of idols or sacred effigies, whose PURPOSE—which was not mere worship—has now been forgotten. The most important factor taken into account for such foundations was the LOCATION OF THE CURRENTS OF TERRESTRIAL ENERGY. In SECOND place came the astrological coordinates, to which, however, the blindness of men often grants pre-eminence in certain eras. Indeed, the power or survival of a city depends on the correct geographical location in which it was built, and if, for example, cities such as Rome or Jerusalem have lasted for millennia, it is because they are situated upon great centres of power. Thousands of years ago, those responsible for determining the site of a city were called CAINITES, sacrificial priests who knew the magic of spilled blood. These sacred murderers, who were dowsers—that is, 'sensitive' to the Earth's forces—would, after detecting a suitable vortex, carry out a human sacrifice intended to 'polarise' the telluric energy and achieve a phenomenon of 'resonance' with the blood of the race, so that the place would become a 'friend' to its inhabitants and an 'enemy' to future invaders. Among such ritual murders for the purpose of founding a city, we recall, for example, Romulus, who, to ensure the inviolability of Rome's walls, had to execute his twin brother Remus, etc. (1)

Let us pause briefly to consult Hyperborean Wisdom regarding certain guidelines that must be taken into account to correctly interpret the war waged by King Nimrod.

It can rightly be considered that a people's POWER to free themselves from the satanic yoke of the Synarchy depends directly on the esoteric-Hyperborean conditions of their priests. If there are sufficiently capable (awakened) viryas able to locate the currents and vortices of telluric energy and they do not // shun the struggle that this 'taking of a stand' inevitably entails, then the race is on the path to mutation; it has become a Hyperborean 'closed circle'. For reasons of blood purity, it is always the peoples known as 'barbarians' who are closest to these Hyperborean practices; yet those very peoples, to the extent that they become civilised (or 'synarchised'), lose POWER and, consequently, their POSSIBILITY OF MUTATION is weakened. The HYPERBOREAN RACIAL PURITY of a people is assessed by the ABILITY OF THEIR VIRYAS to AWAKEN the blood Minne. The HYPERBOREAN RACIAL POWER of a people is their CAPACITY FOR OPPOSITION to the illusory reality of the material world. It means taking an active part in the cosmic war and, therefore, implies some form of Hyperborean strategic conception. This POWER is then assessed by the clarity of the strategic aims and objectives that the viryas are capable of formulating and by

(1) The theory of telluric currents and their influence on human settlements is discussed elsewhere in this work.

the effective steps taken in that regard. The result of the action is never judged by any material standard; indeed, the action is never judged at all. For Hyperborean Wisdom, what matters is strategy (that is: the clarity of goals and objectives and the means of achieving them, in other words, POWER). In any case, action judges itself, regardless of the 'results'. The 'success' or 'failure' of an action is meaningless in Hyperborean Strategy, for such words refer to concepts derived from an incorrect perception of the world, of Maya, the illusion. This can be illustrated by an ancient Hyperborean saying which goes: "for the Viras, every war lost on Earth is a war won in other heavens".

The struggle for principles, such as 'honour' or 'friendship', which is traditional among knights, stems from a purely Hyperborean celestial or angelic chivalry. The celestial chivalry of the Hyperborean Siddhas is the prototype that the virya must follow to participate in the cosmic war, for the OTHER MODES of this conflict would not be comprehensible to him in the current state of the Kali Yuga.

Let us briefly examine some aspects of this prototype of the Hyperborean hero in his guise as a 'knight-errant': What a 'knight-errant' represents is a SPIRITUAL BATTLE, for the outcome of the contest is not decided by skill with arms or mere physical strength, but by the degree of justice that accompanies each combatant. Faith in such a transcendent principle is what renders all prior efforts and skills brought to the fight contingent. For the knight, it is infallible that // he who possesses the truth must triumph . . . in this or another heaven. Therefore, it is not so much the adversary or the weapons employed, nor even military training, that matters, but rather THE MANNER IN WHICH THE COMBAT IS SPIRITUALLY CONCEIVED, that is to say: the strategy adopted. History and Tradition abound with examples of 'newcomers', squires, or young lads, of varying degrees of logical ineptitude for combat, who nevertheless, against all odds, achieved victory by relying on the powerful aid of transcendent principles such as truth, justice, / freedom, etc.

For even if such heroes FALL on the battlefield,
who would deny that the courage shown in taking action does not constitute a triumph, even if one cannot clearly point out WHERE
such a victory is claimed? Finally, let us say that this prototype of the knight-errant can be perceived only because he is ALREADY in his
blood memory, in his Minne. However, the Synarchy attempts to CONFUSE the virya knight by COLLECTIVISING this marvellous
INDIVIDUAL stance through satanic organisations formed for that purpose, directed from Chang Shambala, or by introducing essential deviations into others that might have had a Hyperborean origin, such as certain medieval Orders of a tragic end.

Returning to the Hyperborean concept of RACIAL POWER, we may say that, in general, a POWERFUL PEOPLE is one which, having identified the enemy, proceeds to the act of war within the framework of a 'Hyperborean strategy'. And, in particular, that a PEOPLE OF GREAT POWER is one capable of CROSSING THE THRESHOLD and transferring the theatre of operations to the plane of the immortals.
There are many ways to CROSS THE THRESHOLD. The VIRYAS / LOST ONES or mere passers-by, "initiated" into synerchic Satanism, for example, do so during their "ritual death", crawling abjectly before the sinister "guardians of the threshold" / (sometimes misnamed "watchers", "guardians" or "egregores"). After demonstrating their "evolution" through oaths, pacts and alliances, they receive "enlightenment"—that is, they lose all contact with the origin and suffer definitive enslavement to the universal Plan of the Demiurge Jehovah-Satan. They may then cross the threshold and 'participate' in a thousand different ceremonies or rituals, depending on the sect or religion that has 'initiated' them, and which have the surprising characteristic of occurring solely within the adept's consciousness, for they are but a miserable illusion. The "immortals" of Chang Shambala will never allow anyone to "participate" in their gatherings except to destroy them; yet there are no few fools who believe they know the inner sanctum of the White Hierarchy and its "planetary instructor", the King of the World.
But there is a better way to 'cross the threshold', one that requires no humiliation or promises and does not involve the total mixing of the virya's blood, as in the case of synarchic initiation. It consists of standing proudly, weapons in hand, before the guardians of the threshold . . . and destroying them.
One might then ask, but where is the threshold? Is it not an 'initiatory' symbol? It is not. The Synarchic strategy is based on CONFUSION, that is, obscuring what should be clear. And a widely used tactic is to give an unreal, // symbolic meaning to that which one wishes to conceal and, on the other hand, to exalt as real and concrete that which one wishes to 'reveal'. Thus, a reality such as the existence of 'induced' or 'dimensional' doors is regarded by sensible people as a fantasy, whilst, for example, utopian ideals such as communism, socialism, the UN or a World Government are fanatically held to be real possibilities.
The threshold, that is, the entrance to the plane where immortal demons dwell, can be FIXED AND OPENED if one possesses the appropriate technique. Hyperborean Wisdom teaches how to open 'induced doors' for use in offensive tactics in seven different ways. One is by using lithic technology. Another is mandalic. A third harnesses telluric energies. A fourth is phonetic, etc. But all are based on SPATIAL DISTORTION and the intersection of planes.
Once the door is opened, by whatever method, one must proceed with energy and determination to cause the greatest possible number of ba-

damage to the enemy. This possibility may come as a surprise, but / the truth is that the 'immortal demons' of Chang Shambala can die. These 'immortals', 'masters of wisdom', gurus, Druids, Sages of Zion, Black Man, etc., are irrevocably bound to the Demiurge. They are immortal for as long as material 'creation' endures, that is, as long as the Demiurge maintains His WILL SET UPON MANIFESTATION. Their existence is the lot of the pasu: a pure illusion. That is why GURDJIEFF, in his ASHRAM at Fontainebleau, in France, replied to the pasú who asked "whether immortality could be attained through his method" that "he guaranteed it within the limits of the solar system"—a perfectly correct answer, yet one that was misinterpreted by the pasú as a mockery on the part of the Russian Siddha. Later on we shall attempt // to give a more complete idea of this 'white' plane of Chang // Shambhala. For now, we must bear in mind that alongside the 'immortal deities' coexist, in a higher hierarchy, the Two Hundred Hyperboreans from Venus who caused the collective mutation of the Earth and chained the divine spirits within the animal-men, or Pasu, created by the Demiurge. The Two Hundred Hyperboreans are the Siddhas of the Dark Side of Atlantis and the Lords of the Flame of Lemuria. They are // truly immortal, but as they have taken on physical form in order to copulate with the human race, fulfilling their absurd roles as Manu, they can be violently disembodied—an action which, apart from disrupting their plans, has the virtue of destroying the GENETIC MATRIX of the so-called ROOT RACES.

It is, therefore, possible to kill the immortals, who are only so if no violence is inflicted upon them, for they inhabit a fold of space in which time FLOWS DIFFERENTLY, such that their bodies remain physiologically stable at a 'certain age'. With this terrible assertion, we conclude the doctrinal digression we began earlier. We are, by virtue of the foregoing, in a position to interpret the feat of the Hyperborean Siddha Nimrod. For example, we may now describe the Kassites as a GREAT RACIAL POWER for having, according to our previous definition, taken the theatre of operations to the lair of the immortal demons. Let us continue, then, with the account.

We repeat what was said at the beginning. The Kassites had made a pact with their archer god Kus to take part in the celestial conflict. They were fearsome warriors, perfectly capable of facing beasts, men or demons.
They wandered for years until the Cainite priests decided that the most powerful 'serpent of fire'—that is, the vortex of telluric energy—lay within the boundaries of the city of Borsippa, which already existed and was inhabited by a Semitic tribe. This posed no difficulty for a people determined to wage war against infernal demons. In a short time the Kassites had taken control of the area and their Cainite priests performed the necessary rituals to 'appease'

the Serpent of Fire.
Immediately afterwards, they put into practice a strategy suited to the impending offensive. Of these, we must highlight two tasks that demonstrate the capabilities of the Cainite priests. The first consisted of training an elite force capable of withstanding the powerful magic that the “demons” would employ when “the gates of hell” opened. This Hyperborean elite, a distant ancestor of the ‼, would have the sacred mission of exterminating the demons, a mind-boggling task in which they would surely lose their lives or their sanity.

The other task was perhaps the simplest to carry out, but the one that would require the greatest skill in the application of Hyperborean Wisdom: to construct the ‘magical tower’ which, thanks to the harmony of its precise dimensions, its form and its functionality, would channel telluric energy, DISTRIBUTING it around the ‘eye of the spiral’ of energy. In temple architecture, the most important aspect, from the point of view of ‘ritual functionality’, is the floor plan of the base, its symbol. The most commonly used are: the circular, cross-shaped or octagonal base, although they have also been built with rectangular, pentagonal, hexagonal bases, etc. However, in Hyperborean military architecture, buildings resembling “temples” are often constructed, whose ground plan is almost always a “labyrinth”. Such a figure must be used due to the technical requirements of channelling telluric energies, and we may add that the application of the ‘labyrinth technique’ is another of the seven ways of opening ‘induced doors’. Of course, we never cease to repeat that the results of these Hyperborean techniques are not automatic; that is to say, their functionality involves the participation of trained viryas.

Nimrod’s war plan thus consisted of three steps: 1. to open the gateway to the plane of Chang Shambhala; 2. to reach the famous threshold of synarchic initiation; 3. to attack, attack, attack....
Complementing this colossal strategy were a series
of logistical details, such as the choice of weapons
or the possibility of employing the ancient ‘magical armour’
of Atlantis. With regard to weapons, the Cainite priests
decided that the warriors would use arrows constructed
according to an ancient formula: the feathers would be from ibises;
the shafts, of Caucasian acacia; and the tips, made of stone, would be
small, perfectly conical stalactites gathered from
deep and mysterious caverns which, according to a well-established shamanic tradition, are connected to the Hyperborean realm of Agartha.
As for the ‘magical armour’, it is easy to imagine today, in the light of modern electronic technology, what a ‘matter-precipitating electrostatic field’ enveloping the entire body might be like. However, this ‘electronic armour’, called magical in Nimrod’s time, was a common defence in the days of Atlantis, until some 12,000 years ago. The Cainite priests only managed to provide King Nimrod and his general Ninurta with such a protective field for a few hours, as no one else in the 7

people possessed the necessary conditions of purity to apply this ancient technique. Only two warriors, when Atlantis had entire armies employing the ‘metal opening’! This technique underwent a slow decline until it disappeared completely due to bloodline confusion. In the beginning, when the Siddhas came to Earth millions of years ago, they clad their physical bodies in a ‘armour of fire’. Later, in distant Lemuria, the priests, kings and warriors materialised minerals, which is why they were often called ‘men of stone’. And finally, in the midst of the Atlantean Kali Yuga, the Siddhas of the Dark Side materialised metal armour around their bodies, which protected them from blows from swords or spears in the manner of our medieval chainmail. The Atlantean armour of materialised metal is, moreover, the origin of the Jewish legend according to which Nimrod possessed the ‘garments’ that Adam and Eve wore in Paradise. He is said to have obtained them from Ham, one of Noah’s sons, and later, after fighting with Esau, another great hunter, he is said to have lost them. These legends are found in the Talmudic Midrashim Sepher Hayashar (12th century) and Pirke Rabli Eliezer (90–130 AD), as well as in the Babylonian Talmud (500 AD), etc.
The guardians of the threshold also possess armour and powerful weapons, including, for example, the ‘OM ray’, an Atlantean weapon with which the gentle ‘masters of wisdom’ of Chang Shambala often disintegrate disciples who prove themselves // disciples.
Thus armed, he seems a terrible enemy, but that is mere appearance, mere material might. The warriors of Nimrod would bear the Hyperborean sign of --H-K, the rune of fire that no “immortal demon” can face. Much less the Two Hundred Hyperboreans of the Dark Face. That sign represents for them THE TRUTH, the inescapable memory of the abandoned divine origin. And, like the gargoyle, they cannot look upon it without facing grave danger.

When the tower was ready, a metal column of iron, copper, silver and gold, topped with a gigantic emerald, was placed in the small temple at the summit. That stone had been given to the Kassites by the god Kus when he committed them to the struggle against the Demiurge Enlil (Jehovah-Satan), whose abode was in Babylon. And as the priests whispered amongst themselves, the sacred stone had been brought from Venus by the gods who accompanied Kus when they arrived on Earth, before man existed. During the many decades that the ‘barbarians’’ journey lasted, from the slopes of Mount Elbrus in the Caucasus, possession of that ‘gift from heaven’ was the incentive that enabled them to endure all manner of hardships. It was the CENTRE around which the race was FORMED; it was the ORACLE that made it possible to hear the Voice of God, and it was the TABULA REGIA where the names of the kings could be READ. It was also the PRIMORDIAL SIGN before which the demons retreated in terror and with-

against which no infernal power had any sway. Through it, THE GATE OF HELL WOULD OPEN IN HEAVEN and the relentless battle could be waged against the servants of him who chained the divine spirit to matter. Many peoples have been called ‘barbarians’ by other, more ‘civilised’ peoples, alluding to their ‘savagery’ and ‘recklessness’. But one must be a ‘barbarian’ to make a pact with the Gods and take part in the cosmic war. Only the GUARANTEE of the blood purity of such “barbarians”—fearless and immune to satanic snares—can persuade the Gods to place in the world the CORNERSTONE of a sacred race. In other words, the “traps”—the temptations of the material world—lie in wait everywhere, and that is why one must be “barbaric” or “fanatical”, but also naive, “like a child”, or like Parsifal, the pure madman of Arthurian legend.

Once the construction of the Ziggurat was complete, messengers were sent to the remaining Kassite cities and villages, for their kingdom included Nineveh and other smaller cities, as well as numerous northern encampments stretching as far as Lake Van and even reaching the slopes of Ararat. Thousands of ambassadors arrived in Borsippa to view the Tower of Nimrod and pay homage to ISHTAR, the Goddess of Venus, and to Kus, their racial god and husband of Ishtar. Also arriving from the south, from Babylon which they had just conquered, were a small number of their Hittite cousins, with whom the Kassites had set out together many decades earlier from the Caucasus.

Everything was prepared for the summer solstice, the day when Shang-Shambala is ‘closest’ to our physical plane. On that day, the people of Borsippa gathered by the great Ziggurat, and a mix of emotions was evident on every face. The Kassite invaders, hunters and farmers—that is, Cainites—openly displayed their wild joy at having completed an undertaking that had consumed several generations. And within that furious joy beat the longing for the next battle. An ancient Aryan proverb says: ‘The warrior’s fury is sacred when his cause is just’. But if this thirst for justice leads him to face an enemy a thousand times his equal, then a miracle MUST occur—a mutation of human nature that takes him beyond material limits, beyond Karma and the eternal return. Leonidas at Thermopylae is no longer human. He will be a hero, a titan, a God, but never an ordinary man. That is why the people of Nimrod, in their holy fury, sensed the coming collective mutation; they felt elevated and saw the deceptive reality of the Demiurge Enlil dissolve. They boiled with courage and thus drastically purified their blood. And that pure blood, seething with fury and courage, as it surges to the temples, brings back the memory of the origin, awakens the Minne, and causes the primal images to parade before the inner eye. It SUBSTRACTS, in a word, from the miserable reality of the world and TRANSPORTS one to the true spiritual essence of man. In these magical circumstances, it is no wonder that an entire people gains immortality.

Valhalla.

Contrasting with this warlike euphoria, a terrible anguish could be seen etched on the faces of many citizens. These were the people who made up the original Semitic population of Borsippa, shepherds and merchants, who had always worshipped the Demiurge Enlil.
According to their traditions, Jehovah Satan had favoured the shepherd Abel and despised the farmer Cain (which is consistent, since 'shepherd is the office of the Pasu', son of Jehovah, as Hyperborean Wisdom teaches). For these reasons, they harbour a deep hatred towards King Nimrod and the Cainite priests. A hatred such as only cowards can feel, those who, in every respect resembling the rams and sheep they tend, call themselves 'shepherds'. It is this hatred of the warrior that, hypocritically disguised, extols the 'virtues' of sentimentality, charity, brotherhood, equality, and other falsehoods we know all too well for having suffered them in this CIVILISATION OF SHEPHERDS into which the Judeo-Christianity of the Synarchy has plunged us. And that hatred, which we are considering, arises from and is nourished by a source called FEAR.

Fear and Courage: here are two opposites. We have already seen the transmuting power of courage, whose expression is the warrior's fury. Fear, on the other hand, is expressed through cowardly and refined hatred, which, after multiple distillations, yields envy, rancour, slander, and all manner of insidious feelings. Fear is thus a poison for the purity of blood, just as courage is an antidote. The exaltation of courage elevates and transmutes; it dissolves reality. The exacerbation of fear, on the other hand, plunges one into matter and multiplies the bondage to illusory forms; it increases the 'participation mystique'. That is why the Semitic shepherds of Borsippa muttered prayers to Enlil under their breath whilst, as if hypnotised by terror, they watched the Cainite ceremony.
Early in the morning, when Shamash, the sun, had only just awakened, the drums and flutes were already electrifying the air with their monotonous, wailing rhythm. On the various terraces of the Tower, the priestesses danced wildly whilst repeating ceaselessly 'Kus, Kus', invoking the God of the race. The seventy priests officiated at the pre-battle rites, arrayed around the enormous labyrinth constructed on the floor of the upper temple with lapis lazuli mosaics, an exact replica of the labyrinth at the base of the Ziggurat. The colour blue predominated throughout the temple, with the great green emerald consecrated to the Spirit of Venus—the Goddess whom the Semites called Ishtar and the Sumerians Innina or Ninharsag—standing out with an intense, shimmering brilliance.
Whilst the priests remained beneath the roof of the upper temple, outside, in the side corridors, King Nimrod and the two hundred warriors prepared to die.
The climax of the battle was building as the hours passed. Around midday, a vapour could be seen

straw-coloured ectoplasmic vapour seeping through the columns of the upper temple and swirling languidly around it, enveloping the imperturbable warriors in its capricious swirls. Inside the temple, the vapour covered the entire enclosure but did not rise above the waist of the tallest of the priests. The crowd, which stood transfixed, gazing at the spire of the enormous tower, suddenly witnessed, in astonishment, a phenomenon of the vapour taking shape. At first, only a few noticed it, but now it was visible to all: the cloud was taking on distinct forms that lingered for a moment before dissolving and taking shape once more. The main 'motif' of the mysterious vapour reliefs consisted fundamentally of figures of 'Angels'. Angels or Gods; but also Goddesses and children. And animals: horses, lions, eagles, dogs, etc. And chariots of war. It was a veritable celestial army that materialised in the misty cloud and circled slowly around the temple temple. And as the war chariots passed by, drawn by spirited winged steeds, the warrior angels clearly cheered on Nimrod. So did the women, but we should pause for a moment to consider them, for the mere contemplation of their Hyperborean beauty is enough to illuminate the heart of the most passive of men and snatch him from the clutches of Deception. Oh, the Hyperborean women! So beautiful! They wore a short skirt cinched at the waist by a slender cord from which hung, at their side, the scabbard of a graceful yet fearsome sword. The bow crossed over the chest and a well-stocked quiver on their back. The golden and silver braids of hair that seemed as soft and light as the wind. And the faces. Who would be able to describe those faces forgotten after millennia of deceit and decay; faces which, nevertheless, are seared into the warrior's soul, almost always without his own realising it? Who would dare speak of those eyes sparkling with cold courage that irresistibly urge one to fight for the Spirit, to conquer the Vril; eyes of steel whose gaze will temper our spirit right up to the moment before the battle, but which, after the fight, miraculously, will be like a balm of frozen love that will heal every wound, that will soothe every pain, that will eternally resurrect the hero, he who tenaciously remains on the path of return? And who, at last, would dare even to mention their primal smiles, before which all human gestures pale; before whose melodious sounds the music and murmurs of the earth fall silent; a transmuting laughter that could never resound amidst the misery and deceit of material reality and which, that reason, can only be heard by those who also know how to listen to the Voice of pure blood? It is impossible to attempt to sketch the most pure image of those Hyperborean women, eternal companions of the Siddhas, whose projection in the ectoplasmic vapour was brought about by the powerful will of the Cainite priests. We shall merely add that these images were enormous. Whilst the other figures circled at a certain distance from the Kassitas warriors, they broke away to embrace and caress them and en-

then their size could be appreciated. They were twice as tall as King // Nimrod, the tallest warrior of Borsippa.
The people could clearly see these displays, and although it was evident that the Goddesses were speaking to the warriors in a commanding tone whilst pointing towards the sky, none of them could have heard whether those phantoms were actually making any sound, for the frenetic rhythm of the flutes, drums, timbales and harps was deafening. But perhaps the Hyperborean women were speaking directly to the spirit; perhaps their voices could be heard within each warrior, as the augurs are said to feel...
Caught up in that frenzy, yet momentarily stunned by the transformations of the white cloud, the citizens of Borsippa did not notice when one of the priestesses left the dance. She ran up the remaining storeys to reach the temple, but before she entered, the vapour took the form of a multitude of winged children who fluttered around her, pouring ethereal liquids from no less ethereal amphorae over her head. Yet such supernatural manifestations did not stop her. Anointed from head to toe by the graceful cherubs, she advanced resolutely and entered the temple. The seventy priests, upon noticing her sudden appearance, ceased all singing and invocation, and turning towards her, stared at her intently. At last, the priestess halted her light step just beyond the entrance to the labyrinth and, without uttering a word, pulled a cord and let her tunic fall, leaving her completely naked... save for her jewellery. These were most unusual: four serpentine gold bracelets, one coiled around each ankle and one around each wrist; a necklace similar to the bracelets; a tiara studded with milky, opaque stones; two serpentine earrings and two rings, and a red stone on her navel. Of the entire ensemble, what was most striking, due to the exquisite design and the goldsmiths' skill, were the bracelets. Each wound round three times; those on the leg and left arm with the serpent's tail pointing outwards and the flat head towards the inside of the body; the bracelets coiled around the right leg and arm showed the snake as if 'emerging' from the body; on the necklace, the snake's tail pointed towards the ground and its head—strangely two-headed this time—rested just beneath the chin. All the snakes had small green stones embedded in their eyes, and their bodies were carved and enamelled in vivid colours. Upon seeing these marvellous pieces of goldsmithing, no one would have suspected that they were in fact delicate instruments for channelling telluric energies. The girl is breathtakingly beautiful. We can watch her as she strides confidently through the labyrinth, which she seems to know very well, for the floor is barely visible beneath the dense cloud of ectoplasmic vapour. If she were to lose her way, if she were to come up against a fence, it would be taken as a bad omen and the operation would have to be suspended until the following year. But the sercortisa does not falter; her thousand blood-red eyes are wide open and

sees down below, at the base of the tower, how the telluric energy,
like an irresistible serpent of fire, also winds its way through the resonant labyrinth.
And everyone trusts her, in the terrible mission
she has undertaken, which begins there but extends into other
worlds. They trust her because she is a priestess-sorceress, the fifth-born
in a family of dowsers, of blood so blue that her veins
are traced like dense trees beneath her transparent skin.
Everyone thinks of her as she traverses the labyrinth singing the
hymn of Kus.

The priests hold their breath as the priestess's slender legs deftly traverse the final sections of the mosaic-labyrinth: she is about to reach the 'exit'. She has triumphed! But that triumph means death, as we shall soon see. Right at the end of the labyrinth stands the stone and metal column where the Hyperborean emerald glows with a rare brilliance. The priestess stops before it and, raising her eyes to the sky, climbs the three steps leading to the base of the column, which is of short stature, for the emerald barely reaches the level of her pubis. A curious thing: the emerald has been carved in the shape of a vagina, with a central cleft, which can be seen as it is on the upper facet, the one facing the temple ceiling. In contrast, although the priestess is naked, it is not possible to see her genitals because a fold of flesh covers her lower abdomen, which is completely hairless. This physical characteristic, which today is preserved only by Bosquijuan women, is the clearest evidence of their Atlantean-Hyperborean lineage. Cro-Magnon women possessed a 'natural skin skirt', as did the early Egyptian women of the first dynasties, as can be seen in numerous bas-reliefs.

The priestess has traversed the labyrinth, has 'guided' the serpent to the upper temple and led it through the stone and metal column. Now its fiery head begins to press against the Hyperborean emerald, magically igniting it and bathing the vast enclosure and all its occupants in green light. Outside, the rumbling of drums and flutes has taken on such a rapid rhythm and such intensity that it is impossible to think or do anything other than gaze upon the Ziggurat, the temple at the summit, surrounded by Nimrod and his archers. The latter, meanwhile, observe the scene inside through the columns, invisible to the people gathered at the base of the Ziggurat.

It is now midday, the precise moment when Shamash is at the zenith. The deep voice of one of the seventy priests addresses the beautiful priestess, speaking in short phrases, uttered with the cadence of a ritual prayer:

- O Princess Isa:
The fate of the race lies in your hands

We have travelled through many lands
And crossed countless countries
To reach this place
Seeking to wage the final battle.
Years of journeys and hardships
since we left the sacred mountains
where we were born twice
and on whose summit Kus gathered us
and spoke to us of the Primordial Times.
We realised in those distant days
THAT WE ARE NOT FROM HERE.
And, having remembered our divine origin,
How could we remain there,
deceived by Him, the ‘elder’ Enlil?
Yes, everything became debased before our eyes.
The fields suddenly withered.
The flowers’ scent turned foul,
and the heat of Shamash no longer seemed good to us.
Suddenly we saw the stunted ears of corn
and even the mountains lost their imposing height.
All this happened when we looked upon the world
after the wise Kus
had spoken to us of the forgotten heaven,
filling our hearts with longing.
It was then that we decided
to set out on the path of return.
And to exact a heavy price for the betrayal of the demons
who had deceived us with their magic.
Many of us set out
from the sacred mountain,
in different directions.
And many are the kings
who, with their Hyperborean peoples,
have since sought
the path to Heaven.
But Kus had warned us
that some would not arrive soon
if they were deceived again
by the cunning demons.
Yet he guided us unerringly
for we have no other aim
than to conquer Heaven.
We are led by the invincible Nimrod
whom He fears
for his blood is pure
as blue as the sea
and as red as the dawn of Shamash
We are a people as brave as the lion
and we soar as high as the eagle,
but our eye is sharp
and our claws tear the enemy to pieces.

We are a hardy people
who know no forgiveness
and give no respite in battle.
Nimrod leads us,
an archer like no other on earth.
The stars drew him
hunting in the sky.
We carry with us
the green stone of Kus
so that we may NEVER lose our way again—
what more could we ask for?
Stand aside, infernal demons!
For here is A PEOPLE UNBROKEN
whom you shall never frighten
nor deceive.
On your guard, accursed demons!
For an indomitable race has risen
that will fight you to the death.
Today the journey has come to an end.
Behind us lie the great Sea of Kash
and the land of Kashshu;
buried in the well-trodden paths
remain our women and children,
our elders and our finest warriors.
All have fallen for the glory of Kus
and to follow the heroic Nimrod,
THE LEADER WHO WILL LEAD US TO VICTORY
IN THIS OR OTHER HEAVENS.
We have set up camp at Borsippa.
To build the tallest tower in the world
and tame the serpent of fire.
There is no other like our Ziggurat
neither in Babylon nor in Assur,
nor in distant Egypt,
nor in the land of the Aryans.
Since the Flood covered the Earth
and punished the Demons
who inhabited the islands of Ruta and Daitya,
no other tower like it has been seen.
The Gods rejoice for us
and the demons fear us,
how hard we have worked to build it!
O Isa, this effort must not be in vain.

The priestess stood in the same spot, facing
the emerald of Kus, maintaining a respectful silence whilst
her beautifully almond-shaped eyes remained fixed on the priest.
He
He continued his monologue:

We have come here to die fighting
And you, sweet princess,
have chosen to die first
to open the gates of heaven for us.
We shall punish the demons
and avenge your death, divine Isa,
daughter of the Serpent of Venus!

The beautiful Cainite priestess paled visibly; yet her eyes shone fiercely as these brave words poured from her mouth:

- The builder of worlds of illusion,
the infamous Enlil,
has sunk into an eternal sleep,
whilst his fertilised body
is born and reborn in all that exists.
He has allied himself with the Demons
who dwell in Dejung,
the city a thousand times cursed,
the city of horror and deceit,
whose seventh wall
possesses a hidden entrance
to the land of the yellow men.
He has entrusted the Demons
to carry on his wicked work.
And they have chained us
and prevent us from returning to the world of Kus,
where lies the palace
of the true God—H-K
whose name cannot be spoken
WITHOUT DYING.
But though Dejung is far away,
its gates are everywhere.
Dejung has seven gates,
and seven walls surround it.
The Demoness Dolma holds the keys,
but only fools would let themselves be led by her.
How then shall the brave Kassites
lay siege
to the fortress of Dejung?
If the demons already know
of our holy intentions
and if their eye is fixed upon us
from the Kampala tower?
We shall do as our God Kus,
‘the Venusian’, taught us:

awakening from his slumber
the wretched Enlil and forcing him
to open the gate of heaven
and to span the bridge
over the gloomy walls
of Dejung Kampala.
Kassite priests: Behold, all of you,
that Enlil has awakened!
The Sleeping God is a fool
who loves flutes and drums,
dances and songs,
and the worship of His name,
but He also craves blood,
for He is the father of thieves,
of filthy shepherds and sacrificers.
Only PURE BLOOD
will bring forth the monster
from the depths.
Proceed, Priests!
Let Isa be ready
to die in war,
the first of them all!
I shall travel through the worlds
where the dead keep watch,
demons lurk,
and the Gods await.
Kus shall accompany me,
whom all respect.
And in the name of Nimrod,
I shall compel the beast
to open the gates
for the sake of our deed.
Proceed, Priests,
for Isa is ready!

At that moment three things happened simultaneously: the sun reached its zenith; the music ceased abruptly, flooding the ears with silence; and with a single, precise stab the priest took the life of the beautiful Princess Kassita. The jade knife cleanly severed the snow-white neck above the double-headed necklace. Two priests held the lifeless body as the blood gushed in streams over the brilliant gem and flowed into its uterine cleft, now transformed into a ravenous throat. Then the most marvellous things began to occur that human eyes had witnessed for many centuries.

Those inside the temple witnessed a terrifying scene: as the blood fell, the light emanating from the emerald dimmed for an instant, but then, like an arrow, a column of fire shot swiftly up from the temple floor, enveloping the pedestal and the gem. The princess's body lay on the ground, impossible to see beneath impenetrable clouds

of geoplasmic vapour which, with every passing moment, grew denser. However, a spectral image, possessing her very same naked beauty, could be clearly seen beside the column of fire, engaged in a sort of struggle. The fiery phenomenon, which at first was no thicker than an elephant's leg, was now as wide as a circle of six men. Initially it had writhed fiercely, resembling a hellish serpent, but then, as it expanded, it slowly took on the unmistakable form of the Dragon. It was a flaming Dragon whose terrifying image grew clearer by the moment, as the struggle with the ghost of Princess Isa intensified. It should be noted that only a few minutes had passed from the moment the princess breathed her last until the moment the fiery monster materialised. It is worth noting this because from that point on everything happened far too quickly... or perhaps the witnesses lost all sense of time.
Suddenly, the jaws of that primitive beast—that Leviathan, Rahab, Behemoth, or Tehom-Tianat—exhaled a terrible roar, whilst an enormous blast of flame swept through the chamber, consuming and charring numerous priests. Only the survivors were able to witness the incredible spectacle of that fiery beast RIDDEN by the dead priestess. Princess Isa, her ghost, had climbed onto the monster's head, sitting between the triangular fins of its scaly back. That daring act caused the monster to emit the infernal roar and the deadly flame. Despite such a reaction and the beast's ferocious thrashing, the princess repeated these words unperturbed:

- Spirit of Enlil, of El, of Yah and of Il,
who fertilises the Earth
and brings forth life,
and deceives mankind
with your false opulence
and the illusory riches you offer.
God who once stood on high
but who has now fallen
and become a complete fool,
do not chain us too
to this hellish universe
that you have built
in imitation of the true heaven.
We SHALL LEAVE
for we are fed up with you,
with all your traps,
and with the demons who serve you.
Open the gates of heaven,
World-Builder!
Open the entrance to the hellish lair
where your cowardly minions dwell!
I command you to do so,
in the name of the true God,

father of Kus
whom you betrayed!
By --H-K!
I command you to open the gate
in the name of --H-K!

Upon hearing this blessed name, the beast instantly retreated to the floor of the temple, coiling itself around the stone and metal column. Its head, however, swayed menacingly, though this display did not affect the poise of the spectral priestess, who remained firmly clinging to its back. The telluric dragon showed no intention of obeying, an attitude that led the valiant princess to take drastic action. Bending down, she stretched out her hand, making a gesture as if to touch her own blood in the overflowing basin of the Hyperborean emerald. She then said:

This blood that has been spilled today
and towards which you have rushed,
Lord of all things,
is my blood; sacred blood
of the lineage of the Gods of Venus.
In it LIES THE MEMORY
of our celestial origin
and of the true God --H-K.
With its substance I have anointed my fingers
and now I shall trace upon your forehead
the primordial sign of --H-K.
Before it there is no defence.
I conjure you to open the door,
Enlil, king of the shepherds,
by the name of --H-K
and his sacred sign!

The princess swiftly drew his symbol on the monster's forehead, and lo and behold, the greatest wonder was yet to come. The hideous creature of fire shot upwards, like a spring, piercing the temple roof and carrying the fair rider upon its head.

Those outside, in the corridors of the Ziggurat and around its base, remained silent, for only a few minutes had passed since the music ceased, and because the terrible roars emitted by the monster—invisible to them—were enough to silence any voice. The moment the princess traced the primordial sign and the dragon rose, a cry of horror burst from every mouth. Directly above the temple, not far from its roof, the sky parted as if a cloth had been torn.

A black opening was now clearly visible to all
who witnessed the strange phenomenon. And the most curious and A-
NORMAL thing was that the dark hole COMPLETELY HID the Sun,
even though, being much higher up, it SHOULD HAVE BEEN VISIBLE

from some distant angle. Yet no one saw the Sun any more, //
though its light continued to illuminate midday as if it were
at its zenith. It is understandable that, subjected to such intense emo-
tions, no one worried about the fate of the Sun, for whilst
terror had paralysed the cowardly Semites, the Kassites
howled with fury, raising their fists towards the sky. The
spectacle was, after all, breathtaking and justified any //
distraction. The fiery monster, after the gate of /
heaven had opened, had been completely transformed. At first
it seemed as though the dreadful head had been drawn
into the gloomy opening, for all that was visible was a /
glowing cylinder, like a beam of fire, emerging from the
temple and rising into the heights. But it soon became clear
that a metamorphosis was taking place, and within a few
seconds a new marvel presented itself to the astonished gaze of the
inhabitants of Borsippa. First it became bulbous and covered with
protrusions, whilst changing colour and turning brown; /
then, very quickly, the bulbs spread outwards
and transformed into sharp branches covered in pointed thorns and
a few green leaves; barely a few seconds later, it was a
giant thorn tree that stood, unusually, upon
King Nimrod's Ziggurat.

From the base of the tower, only part of the trunk and / the upper foliage could be seen, for the crown seemed to vanish into THE GATE of heaven whilst the roots remained hidden from view, inside the temple. But what is worth noting is that, no sooner had the metamorphosis been completed than every trace of fire, energy or plasma vanished, and the phenomenon stabilised, with no further changes occurring. It then seemed as though / the hawthorn tree had always been there . . . were it not for the sinister tear in the sky that horrifically suggested all manner of abnormalities and disturbances to the natural order.

But no one had time to be horrified. No sooner had THE SKY OPENED than two figures ran swiftly to the final ramp, the one leading to the temple terrace, and, once there, drew their bows, aiming towards the threshold. They were Nimrod and Ninurta, the king and the brave general, the only warriors who possessed the metal armour and who, for that reason, advanced first, protected by the elite archers.

The king and the general aimed their bows into the darkness of the opening, trying to make out a target, when suddenly two figures emerged, brandishing swords. The demons, with the appearance of 'white men', five cubits tall, seemed to float in the air, yet somehow found a foothold, for they managed to bring their swords down upon the heroic archers. The blades flashed as they cut through the air but bounced off Nimrod and Ninurta's armour without penetrating it. However, the impact sent them tumbling, dazed, across the temple roof, which served as the uppermost terrace. A hail of arrows then rained down upon the 'immortal demons' and, though many of them bounced off their armour,

just as many pierced them, riddling them with holes. The giants fell, badly wounded, beside King Nimrod, who swiftly beheaded them, hoisting their enormous heads before the frenzied crowd.

Whilst King Nimrod did this and then hurled the bloody trophy towards the crowd, General Ninurta, accompanied by part of the warrior elite, began to climb the Enlil tree that linked heaven with Earth. For the first time in thousands of years, a group of Hyperborean warriors was preparing to storm Chang Shambala!

We ask the reader to allow us to pause briefly in the narrative so that we may express in a poem what stirs within our spirit as we recall the last marvellous feat of that Hyperborean people who KNEW WHAT THEY WERE DOING, amidst a world that was pure confusion. We shall then resume the narrative at the very moment when Nimrod's warriors were preparing to invade the threshold of synarchic initiation.

Brave Kassite warriors!
Your feat will eternally illuminate
all the Hyperborean peoples
who decide to storm the heavens
and return to the primordial origin.
From which Jehovah-Satan has deprived us.
For they fought the demons
and awoke from the Great Deception
But until now no one has managed
to equal the glory of Nimrod, 'the vanquished'.
That is why we who remain here
must try again
Together with Christ-Lucifer, 'the sent one'.
The God of those who "lose" during the Kali Yuga
and his warrior monks, the Hyperborean Siddhas,
who await the appointed moment
when twelve men
of the purest blood
gather at the end of the Kali Yuga
on American soil.
Then the Grail will be found
and after a thousand years of betrayals
the blindfold will fall, awakening;
the door will be opened once more
and Chang Shambhala with its demons
will be definitively annihilated.
But so far no one has managed
to match the glory of Nimrod, 'the vanquished'.
It is true that few have tried:
some Iberians, some Celts,
Trojans, Achaeans, Dorians or Romans,
many Goths and many Germans.

But no one so far has managed
to match the glory of Nimrod the Defeated.
Perhaps in Montségur the Cathars
or the Teutonic Knights
of Frederick II Hohenstaufen,
or the greatest of them all,
our Führer, with his magical axis
and a valiant people who shrink from nothing;
perhaps he, like no other, has sought it.
And so many have gained eternity
and departed from this hell.
But not for good,
for a final war will be waged
and Nimrod will return
alongside the great heroes of the past.
Odin, Wotan, Lug and Wiracocha,
Heracles, Indra and Quetzalcoatl
will arrive from Valhalla singing,
surrounded by exquisite Valkyries
and music of yore.
And they shall raise enormous armies
of the living, the immortal and the resurrected;
a single virtue shall be demanded
it is called HONOUR and dignifies the virya
who has awakened from Deception.
The struggle will be final
and the Demiurge and his hosts, defeated,
will at last set free the immortal spirits
who had come from Venus
so that they may return to where God awaits,
in a world that has not been created.
And upon departing from the Universe of matter,
from madness, evil and the Great Deception,
those who return shall sing in chorus
the exploits of Nimrod, 'the vanquished'!

Let us now continue with the tale. The Enlil tree had widely spaced, straight branches, which were in fact enormous spikes, so that one could climb them as if they were a gigantic ladder. This was precisely what the brave Kassites did as they prepared to scale the tree and besiege the 'gate of heaven'. No sooner had General Ninurta and fifty warriors climbed far enough than they realised they were facing the entrance to a cavern, or what appeared to be one. They leapt haphazardly from the tree, not yet knowing whether they could find their footing in the mysterious world they were entering through the 'gate of heaven', and found themselves on distinctly rocky ground. Some looked back, upwards, and saw the tree stretching into unfathomable heights; and also the edge of an abyss, a few cubits from where they stood, through which they could make out, many feet away, the roof of the temple from which the gigantic

trunk; the Ziggurat; the townspeople gathered around it; and the walled perimeter of the city of Borsippa. In contrast to the intense light outside, where it was still midday, a soft twilight reigned in the place where they had arrived. Yet there was enough light to make out the details of the sinister cavern; seven stone steps were visible, and beyond the last of them, a passageway that vanished into the distance. But above the entrance, following the curve of its arch, seven triangular banners were nailed in place. Each bore the same inscription, written in as many different languages. In their own Kassite tongue they could read:

> Dare not set foot upon this THRESHOLD
> unless you have first died to the passions
> and temptations of the world.
> One comes here only to be reborn
> as initiates of the White Brotherhood,
> but to obtain such a privilege
> one must first die.
> Adepts: if you are still alive,
> if the flame of primordial desire
> still burns in your hearts,
> if you preserve the MEMORY
> and nurture the PURPOSE,
> then flee, whilst there is still time!

Clearly, this was a strategic manoeuvre. The legend, apparently intended for would-be initiates, was designed to bewilder the intruders and sow doubt in their minds. However, far from achieving these aims, the message drew instant bursts of laughter from the Kassite warriors.

Nimrod and Ninurta were already climbing up the hawthorn tree, followed by another squad of archers. Soon they were all gathered together and, as nothing was happening, they set about entering the infernal cavern.

‘Isa, Isa!’ King Nimrod began to shout, alarmed by the absence of the priestess, whom no one had seen since the Dragon had soared into the sky. At that moment, someone noticed that the banners had erased their original message and were rewriting themselves, persisting in that tactic of addressing the warriors with deceptively spiritual words:

> - Kassite travellers
> In this place, only madness awaits
> those who lack a righteous heart
> and a sweet, devout soul
> capable of worshipping the Great Architect of the World
> and serving him in his Great Work.
> You do not fully possess these virtues.
> Yet you are fortunate, Kassites!
> Though mistaken in your PURPOSE

the fact that you have managed to reach this far works in your favour
and that is why we shall make you an offer
ON THIS ONE OCCASION, NOW AND FOREVER:
We offer you the chance to serve, alongside us,
The One, Lord of the Great Breath,
Creator of the earth, the sky and the stars,
of countless worlds like this one,
and of other LOKAS so strange and subtle
that they are inconceivable to any mortal.

You are brave and pure, Kassitas,
but you have been deceived by the demon Kus
who showed you a non-existent paradise.
You must abandon him, and accept the Plan of The One.
We now offer you the chance to PASS THE TRIALS
and serve the One God by our side.
Think it over carefully, Kassitas,
you have killed two of our HIWA ANAKIM,
the sacred guardians of the threshold,
and that is a grave offence for which you must atone.
Nevertheless, we still offer you the chance to SERVE,
in the ranks of the Brotherhood, the one God.
If you decide now, if you accept the deal,
you must lay down your weapons at the threshold
and rid yourselves of all aggressive intent,
AND OF THE CURSED SYMBOLS YOU BEAR.
Do it quickly, Kassitas!
for this is a unique opportunity we are giving you.
Do so, and you may pass without danger
through the corridor that lies before you.
But bear in mind that you must cross it
with repentance in your souls,
for you shall soon arrive at a most holy place
called 'The Temple of Wisdom',
where you shall be initiated into the Mysteries of The One

Nimrod and Ninurta exchanged hesitant glances; they had expected to find enemies lined up for battle, but there was nothing there but foolish magic. The banners, bearing the words we have read, had mysteriously caught the Kassites' attention. Some of the warriors could not read, but strangely enough, the message still reached their minds. And although they did not understand many of the concepts used, they KNEW perfectly well that an attempt was being made to BUY THEM OFF (since an OFFER was being made to them), to bribe them into abandoning the fight and surrendering without putting up a fight. The Kassites defeated, disarmed with 'shovels-////arms'? And what would be the price charged for such a cowardly capitulation? Nothing less than serving the hated Enlil.... A murmur rose from the warrior elite: they were being deceived, and moreover, their god Kus had been insulted. Blood boiled in the veins of the heroic Kassites. But the message continued:

- If you accept our generous offer

you will become the WARRIORS OF THE ROSE,
you will learn the DOCTRINE OF THE HEART
and, by virtue of this wisdom,
you will discover within your own heart
Him, the One for whom you are everything,
the Ancient of Days,
the Lord of Eternal Summers
the Kumara Senat.

If you accept,
you will fight,
always for

and for his chosen people, the HABIRU

Him

whose seed is very near to you.
If you accept, you shall return to the world
as initiated adepts
in the mysteries of the KALACHAKRA
the most powerful science on Earth.
And thanks to its secrets
you will be the greatest heroes,
no enemy will be able to stand against you.
You will be respected magicians,
victorious generals,
invincible kings
and the wealthiest of men,
holders of a power
such as has never been seen before.
You shall share in the glory of reigning over the World
alongside the LINEAGE CHOSEN BY HIM
on the day not far off when HE,

as JAVE-
SATANAS

and lead them with a firm hand

will appear before numerous peoples,
warning them of the nature
worshippers of matter,

and lead them with a harsh armour
from the Synarchy of His Power....

'Nooo!' Nimrod's voice thundered. 'Do not look upon that accursed banner! His voice is out there, in the world of deceit. What does your pure blood tell you, Kassite warriors? Did we not learn from Kus, the Hyperborean, that they would try to buy our weapons? And did not Kus tell us, back in our distant mountains, that yielding to the demons would be our downfall?
He drew his sword and, with a swift movement, inflicted
a wound on his left hand.
'Listen,' he continued, 'I, Nimrod, who have led you victoriously through a thousand battles, tell you that we must fight to the death against these vile demons who dare not face us. I tell you that they lie and that with their promises they seek only to lead us astray," he raised his hand, from which blood flowed abundantly, "Behold my blood, which is the purest in the world! With it I shall trace the sign of --H-K on this infernal banner, and then we shall go in to slay the demons. Our sign is invincible!

With his right thumb, drenched in blood, he drew the
primordial sign, and instantly it seemed as though a fire

consumed the seven enchanted triangles.
‘Let us slay the demons!’ cried all the warriors in unison.

However, they did not manage to enter the tunnel, for the remains of the banners were still smouldering on the ground when the demons of Shambala, who were secretly observing the Kassites’ reaction, prepared to use one of their most terrible weapons: the ‘OM cannon’. At first it was a soft, piercing, high-pitched sound, like the song of a cicada. Then it began to rise in pitch and volume until it became unbearable.

“Isa, Isa!” Nimrod and Ninurta shouted in unison. Sure enough, descending from above through the thorns of the Enlil tree, the spectre of the Kassite princess came into view. She stared at them intently and seemed to be speaking forcefully, but at first no one heard a thing, for the monosyllable El had uttered so intensely had stunned almost everyone. Yet the faith the Kassites felt for the priestess of Kus was impressive, and perhaps this trust meant they soon heard—or thought they heard—her instructions.

‘Everyone, follow Nimrod and Ninurta! Gaze intently upon the sign of H-K engraved upon their backs and let the Voice of the Blood flow through you. Its murmur will silence whatever disturbs you. And you, brave leaders: you possess mighty armour; you shall see that it protects you. Look to me and have faith, for your pain will soon cease.
Leaping towards the king and the general, the priestess placed her hands on our heroes’ heads, causing a brilliant aura to radiate around their bodies. This brought obvious relief, for a second later both were cursing, though they could not yet hear their own oaths.

Whilst the events we have just recounted were unfolding in the sky, below, by the Ziggurat, the rest of the people were having curious experiences. When Nimrod threw down the demons’ heads, the uproar was immense, and a few minutes later they were hanging, impaled on spears. These heads were considerably larger than those of a normal man, though not quite double the size. The long, blond hair framed a square face, with slanted, black eyes and an enormous hooked nose. The mouth had full lips, a detail that was clearly visible as the demons had no beards.
The pikes were driven into the ground before the image of Kus mienn//
behind the priestesses, who carried the enormous bodies to //
proceed, before the God of the race, to tear out the hearts of the
demons. A priestess made an incision in the white chest and
extracted the heart, which, curiously, was located on the right side of the chest. She then removed the organ from the other demon and, having done so,
held up the bloody entrails in her hands for all
to see. And here yet another miracle occurred, for, as

contact with the air, the hearts turned into flowers, //
much to the horror of the crowd, which
included many women and children. They were two RED ROSES, each with a
piece of thorny stem, but no one recognised them as such
for roses did not yet exist on earth, and it is likely
that those were the first to be seen by human eyes 7
since the sinking of the last Atlantis. The priestess
threw them contemptuously at Kus's feet and they all returned
to the Ziggurat where, in that endless midday, stood
the gigantic thorn bush.

The elite force of two hundred archers had already climbed the Enlil thorn tree and entered the black opening. The rest of the Kassite army remained around the Ziggurat: the infantry, the sappers, the spearmen and auxiliaries, and numerous archers who did not belong to the elite. There were also several squads of warriors from other cities who had come to Borsippa as escorts for ambassadors and priests. And they all raised their fists to the sky and shouted: 'Kus, Nimrod: Kus, Nimrod'—cheering on their now-invisible king and secretly longing to receive the order to climb the thorn tree and join the fight. Several princes and military leaders stood alongside the troops, but no one would have dared to give any order without first receiving signals from Nimrod or Ninurta.

The shouting of the troops was accompanied by a chorus of women and children, who made up the rest of the people. But the Semitic HABIRU shepherds, of course, remained terrified, invoking in a low voice Yah, El, Il, Enlil, their beloved Demiurge. And the priestesses, who had climbed up to the upper temple—at first timidly, then with a certain urgency—to enquire after the fate of the seventy priests, found that all had perished. And so they wept aloud and cursed the sinister thorn. For the priests who had not been burnt to death when the terrible tongue of fire engulfed the temple were now impaled on thick, long spikes that covered practically the entire blue enclosure. The Kassite people had lost their elite of Cainite priests; their fate now lay solely in the hands of King Nimrod!
Amidst all this, the sound of the OM cannon began to fill the city and soon became so unbearable that many fell to the ground, fainting from the pain. A new cloud of geoplasmic vapour, now rising from the ground of Borsippa, began to engulf everything. The mist rose to a height of half a man's height and covered those who had fallen unconscious. The first to fall, almost instantly, were the Semites; men and women; children and the elderly; all fell swiftly, struck down by the piercing sound. And then occurred, perhaps, the penultimate great phenomenon of that glorious day. Suddenly, as mysteriously as it had formed, the mist began to dissipate, revealing numerous men and women lying on the ground or attempting to

get up. But the marvel was that the Semites, EVERY SINGLE ONE OF THEM, had vanished. And the diabolical sound, the monosyllable of El, also ceased at that moment.

The Kassites, seeing that the Semites were nowhere to be seen, thought they had fled, for many of them were their slaves or servants, and this assumption only increased their fury. But the Semites had not fled: their entire community had experienced the selective effects of the OM cannon, whose sound, when properly tuned, has the property of inducing teleportation. In different places, many miles apart, the Semitic shepherds 'found' one another upon regaining consciousness, and although at first they cursed Nimrod and his 'magic', blaming it for their involuntary journeys, upon hearing of the fate that had befallen Borsippa, they thanked their God Yah for having saved them. Many awoke in Nineveh or Assur, but others ended up in places as far afield as ISHBAK, PELEG, SERUG, TADMOR or SINEAR. In fact, it took many Semitic families years to be reunited, separated by distances of two or three hundred miles, a fact that contributed to spreading, in a distorted manner, the tale of Nimrod's feat throughout the Middle East. Meanwhile, in Borsippa, an archer peered through the dark opening in the sky and shouted:

- All warriors to the attack! Nimrod conquers! -

This call was longed for by the entire Kassite people and so, a moment later, thousands of warriors launched themselves into the assault on the sky.

But let us return to the entrance of the cavern, where we left Nimrod and Ninurta. When both were convinced that the OM sonic beam was no match for them, they set about invading the threshold. The passage was wide enough for them to advance five abreast, which they did at a run. At the front went the spectral figure of Princess Isa, followed by Nimrod, Ninurta and the rest of the archers, save for a dozen who remained on guard at the entrance. That cavern, / built with the aim of terrifying those aspiring to serve / the Demiurge, had walls covered in monstrous bas-reliefs and mysterious, blasphemous inscriptions. There were also side doors leading to certain 'chambers' where the Demonia Dolma usually appears in her lascivious nakedness, surrounded by a court of 'holy' prostitutes. She is in charge of 'guiding'—and bewitching—the adepts who are unaware of the dangers of sexual magic.

These and many other mind-boggling traps, designed to confuse and subdue the will of the naive aspirants who dream of venturing across the threshold, lay in wait, lurking along the entire endless length of the sinister corridor. But none of such tricks could stop those who were beyond the senses; those who are guided only by the voice of the san-

; those whose determination had led them to fight in the heavens.
The Kassite vanguard had covered a distance of //
two stadia when the tunnel ended abruptly, giving way
to three chambers, one after the other, at the entrances to which
large inscriptions in various languages indicated that they
were in the 'Temple of Ignorance and Learning' or /
the 'Temple of Brotherhood' or the 'Temple of Sepicn-
cia'. The first chamber was empty, save for an altar bearing the
hated symbols of Enlil. The second contained two altars and two
enormous basalt columns at its entrance. The third boasted
a sumptuous altar with a stele and, engraved on the walls and
ceilings, the most obscene and accursed symbols that anyone could
conceive without losing their mind. And in all the halls there were rich
carpets and tapestries covering the floors and walls; and aromatic
incense that permeated the space, softly illuminated by /
several oil lamps. The three halls, so strangely
decorated, undoubtedly constituted an unusual spectacle for
those battle-hardened men who, mere minutes earlier, had been in
a humble desert town. However, these strange
surroundings could not be properly appreciated by the Kassitas,
for the fighting began as soon as they entered the first
room. There, a group of the 'Guardians of the Threshold' HIWA ANAKIM,
similar to those Nimrod had beheaded moments earlier,
blocked their path.

Despite their fierce appearance and enormous size, these creatures of black magic are not particularly effective in combat. They were born of the union between the Siddhas of the Dark Side and Pasu women during the Sabbat ceremony, an ancient ritual dating back to the time when such practices led to the destruction of Atlantis. Many thousands of such demonic beings live in Chang Shambhala (or Kampala or Dejung, etc.); they are utterly imbecilic and serve in the 'armies' of the Great Brotherhood. However, there are people even more imbecilic than the HIWA ANAKIM: // these are the ones who, upon seeing them, mistake them for 'angels' or 'aliens'.

The Guardians surrounded a bald, half-naked old man / of the yellow race, who looked like an inhabitant of the distant Kuen Luen mountains. In his hands he held a DORJE or Scepter of Power, that is, a most powerful transducer that acts as a 'key' or 'trigger' within the entire great resonant machinery // that is the material world. The sceptre, a rod with a spherical stone head, emitted a crimson beam that struck General Ninurta squarely in the chest, knocking him down dead to the floor. But the enemy had no time to rejoice at this blow, for a well-aimed arrow pierced the yellow demon's heart // causing, such an extraordinary response, great confusion amongst the Hiwa Anakim. Now the clash was inevitable; whilst some demons dragged the old man's corpse to the 'Hall of Learning', others advanced, sword in hand, towards the Kassite warriors. A shower of magical arrows rained down upon

them, but in such a confined space the distance soon closed and hand-to-hand combat ensued. Several demons had already fallen, riddled with arrows, and a few more soon followed, struck down by the Kassite swords. Nimrod cleared a path through the throng of attackers and, followed by his squad, moved into the next room. There the fighting became fierce, for it was clear that the number of demons was very great.
But Nimrod was fired up. He had spotted, across the second Hall, a radiant figure who seemed to be leading the attack. He would occasionally peer out from the Temple of Wisdom through a doorway that appeared to open onto a large courtyard, but after shouting orders he would step aside to make way for other clumsy Hiwa Anakim. He was a Nephilim, a Siddha of the Dark Side, but Nimrod, struck by his divine appearance and his great white wings, mistook him for Enlil himself. He took careful aim and fired as the Nephilim's figure appeared in the doorway. The arrow traced a gentle curve through the air and struck the demon squarely in the chest, ricocheting as if it had hit a hard rock.

'You dog, Nimrod,' shouted the Nephilim, his face contorted with hatred, 'Is this how you respond to our offer? Now you shall die, you and all your kind. You shall be fodder for our Riwa Anakim who, by the way, have a ravenous appetite.'

With that, he stepped away from the door, whilst a horde of demons surged towards Nimrod as he watched in horror as many Hiwa Anakim set about ferociously devouring the fallen warriors. This sight wrung a cry of horror from King Kassita, and whilst his sword held the attackers at bay, he observed that the casualties were terrible amongst his elite archers. That was the moment he gave the order to seek reinforcements. Moments later, thousands of warriors stormed the accursed temples of the Synarchic initiation.
Soon the Hiwa Anakim were overwhelmed and Nimrod had // time to gather his surviving archers. Fewer than half remained, but the reinforcements that had arrived were so impressive that they threatened to overwhelm the three temples that had already / been taken. They had to attempt an escape to the outer courtyard.
Nimrod peered through the door where he had seen the Nephilim and found that it led to the courtyard of an enormous palace, in the midst of a cyclopean city. A breathtaking sight.
For they were in the heart of Chang Shambala, very close to the palace of the King of the World. The group of Cainite priests had been so effective, supported, of course, by the Mystery of the Pure Blood, that the serpent of fire had leveled the seven walls for them. The tunnel of synarchic initiation passes through them, so that the disciples of the Demiurge may reach the Masters of Wisdom. But it is worth making a few clarifications. Despite everything we have seen regarding the Cainite priests and Nimrod, the key to reaching Chang Shambhala is not magic, but Strategy. From

it would be of no use if anyone could
you find yourself dogmatised or are
psychological tactics employed
to enter the Universal Synarchy. For
ROD HAD TO PASS THROUGH THE TUNNEL AND THE
THE HAND, which speaks, and will speak
forever, of THE PUREST BLOOD
ON EARTH. Because those places ARE THE MOST POWERFUL CHAMBERS
THAT EXIST IN THE WORLD. Nothing can match them,
not even the drug treatments that may be employed by
Western Intelligence Services, supplemented with hypno-
sis, nor any other system of 'psychic programming'. Those
who end up there—people useful to the Synarchy, Heads of
, religious figures, kings, the rich and influential,
corporate presidents, etc., "return" completely spellbound,
ready to work wholeheartedly to fulfil their "mission". 7
They are the "initiates" of the Synarchy; they have "died" and "been
reborn"; but what has actually died within them is the spirit,
the memory of blood, the Minne, which now, plunged into
total STRATEGIC CONFUSION, they will never again FEEL.
"open the door" if their spirit
falls victim to any of the 7
the Great Brotherhood for that-//
THE TRUE FEAT OF NIM_
THREE TEMPLES WITH WEAPONS IN-

In the outer courtyard of the Temple of Wisdom, where the brave Kassites had entrenched themselves, a whole legion of Hiwa Anakim, sword in hand, and several squads of Sheidim, the earth-skinned dwarves, waited restlessly. These dwarves, with their enormous heads, are the product of carnal intercourse between the Pasu and certain animals, during the orgies of Atlantean black magic. Transported en masse to Chang Shambhala following the cataclysm, they dwell in gloomy caverns and perform all manner of tasks for the 'Masters'. Recently, they have been 'rediscovered' in the West as companions to UFO crews, but in truth they are an ancient terrestrial species. They wield a paralyising anti-personnel weapon that causes a sensation of cold and can induce fainting, though it is not lethal. They are aggressive and should be feared if one does not know them and lacks the necessary knowledge to neutralise them. But when they are on the losing side, they are cowards and flee in disarray. They are ferocious carnivores but do not fancy human flesh like the giants / Hiwa Anakim. They are responsible for cattle theft, animal mutilations and blood-sucking, just as the Hiwa Anakim tend to make a breakfast of unsuspecting citizens who are never seen again.

The sight of the outer courtyard could not have been more terrifying, but Nimrod wished to confront the cowardly Nephilim and avenge the horrific casualties inflicted upon his men by the man-eating giants. To this end, he devised a simple strategy. He would send the infantry in a horde, followed by a vanguard of spearmen. Behind them would remain the elite archers, protecting the rearguard and firing constantly at the surest targets. In the / confusion, Nimrod would attempt to reach the Nephilim.

The Emin Nefilim, whose name was KOKABIEL, one of the two-//

hundred Hyperborean Siddhas who came from Venus, followed the path of the right hand and founded the Great Brotherhood or Occult Hierarchy of the Earth, was directing his nightmarish hosts, shielded behind an enormous fountain. His appearance was dazzling, for these demons are proud and take pleasure in displaying a beautiful appearance, vainly attempting to compete with Christ-Lucifer, Lord of Beauty.

Nimrod gave the order to attack, and a horde of Kassite viryas rushed against the demons' tight formation. The dwarves fired their 'belt' weapons, causing some disruption among the front-line warriors, but it soon became clear that the momentum they carried would make it impossible to stop them in this way. Dozens of arrows began to rain down as the two vanguards collided, creating a tremendous melee. At that moment, Nimrod, who had apparently been heading in the opposite direction, leapt twice upon Kokabiel, attempting to slit his throat with a sharp jade dagger. That weapon, originating from China, had been recommended by Isa as highly effective for slaying demons.

Rolling in a deadly embrace, two Hyperborean Siddhas—the white Nimrod and the dark Kokabiel—staked their immortal and illusory lives on trying to stab one another. It was something that had not been seen for 8,000 years.

But their bodies belonged to two different races. Kokabiel was enormous, almost twice the size of the valiant Nimrod, and this physical advantage, coupled with his hatred—which was a palpable, searing energy—put King Kassita in a tight spot.

'Die, Nimrod the Dog!' howled the Nephilim, as he squeezed King Kassita's neck, caught in a deadly wrestling hold.

"Die and return to the hellish world of mortal humans!" The unfortunate king's bones began to crack.

"You fool, Nimrod! You wanted to conquer the heavens? The punishment will be terrible. We shall chain you in such a way that you shall return to mineral consciousness or, worse still, to the elemental world of ethereal larvae. And it will take you millennia to free yourself from the wheel of Karma, accursed Nimrod. And with your people we shall make a definitive example. They shall be wiped from the face of the Earth! But your defeat shall always be remembered by the HABIRU lineage of Yave.

CRAACK, went Nimrod's spine as it snapped.

"Ha, ha, ha," Kokabiel laughed cynically, "That name certainly suits you: 'Nimrod the Defeated'. That is how you shall be remembered, Dog / Nimrod. Ha, ha, ha. AHHHAA!" the Nephilim howled horribly as he realised the jade knife had penetrated right up to the hilt into his waist.

Throughout the fight, Nimrod had tried to drive the weapon in, but it had slipped off the electrostatic armour coated with mineral precipitate that protected him. At last, as he felt himself dying, he diffused his consciousness into his blood, in the Hyperborean manner, and let the final effort of his arm be guided by primordial impulses. And then the hand, fearfully ar-

, shot straight towards a point on the Nephilim's waist, just above the liver, where a chakra vortex created a weak spot in the armour.
Now Kokabiel was dead, and would never again live in this Universe—such is the Mystery that the Nefilim demons of Chang Shambala seek to conceal. But Nimrod lay dying beside the gigantic corpse...

As Kokabiel fell, a sudden confusion arose among the demonic hosts. Yet the voices of other cowardly Nephilim urged them to fight without retreating. The slaughter was terrible, and blood already covered much of the courtyard, strewn with hundreds of corpses. A squad of sappers began to set fire to the adjacent corridors, and soon the palace—which was evidently evacuated—was ablaze. Amidst the confusion, some warriors sat the archer-king against the murmuring fountain and saw him smile as the flames cast dancing shadows across his face. They also saw him speaking with the spectre of Isa. And some could even hear clearly what they were saying:

'Oh, Isa. Where have you been, princess?'

'Far away, valiant Nimrod,' replied the dead priestess. 'The fire-monster Enlil carried me out of the earthly world, to the house of his master Shamash, the Sun. There I saw a city of fire, with the most hellish demons anyone could imagine. There were eleven 'Gods' like Enlil. And one, O Nimrod, who cannot be described by any mortal without running the risk of losing their sanity. The most dreadful and abominable monster that can be imagined in an eternity of madness. And he dwelt in Shamash! And everything, O Nimrod, everything that exists, / everything we saw here, in this hell, and in the many other worlds the monster traversed, everything was alive, pulsating, and was part of Him!
But you must rejoice, O Nimrod, for not even He could overcome the primordial sign of --H-K. 'Become a tree!' commanded Shamash to the monster Enlil. 'And confuse, in the primordial gnosis of your fruits, that SIGN which reminds us of the UNKNOWABLE!'
Suddenly, O Nimrod, I found myself in the crown of a thorn-covered tree hanging over black abysses and reaching up to Shamash. I began to descend, and many infernal creatures lay in wait for me, but they all retreated upon seeing that I bore the Sign. I found myself // deeply troubled, for I had to fulfil the mission of finding the path back to the origin, just as we were entrusted by the / Cainite sages. All the hope of the race rested upon me, and I could not fail. And to make matters worse, I perceived the // Voice of Shamash speaking to the DOG OF HEAVEN, saying:
- O Sirius! O Zion! O Divine Hound! Your ever-unblemished Face must witness how the followers of Christ-Lucifer, the / messenger of the Unknowable, rise up against the Plan of The One, / defy the cosmic laws and seek to abandon the Universe of / the Suns. Shall we, the Architects of All

Fundos, may the ENSLAVED SPIRITS be freed from the yoke of the cycles, the manvantaras and the pralayas? Answer, O Thou who dwells in the Peace of the One. Tell us if we may accept that the Anointed One Lucifer, the Christ, may reveal the Mystery of the Vril to the spirits bound to the evolution of our Holy Will. For behold, the Envoy has taken up residence in our Mansion, and from there he encourages the Redemption of the Pure Blood. He illuminates the interior of the viryas like a NEW SUN THAT NO ONE SEES, a Black Sun that recalls the divine origin of the Spirit and awakens the nostalgia for return. Shall we permit this abomination, O Sirius? If they discover the path back to the uncreated worlds, what will become of our planetary chains, entrusted to the doubtful unfolding of the monads? We must prevent it! Oh Si-rio-Sion, Shepherd Dog of the One who tends the cosmic flock, sink your teeth into the Redeeming Serpent and deliver us from its threat of spiritual liberation SO THAT THE SLAVERY OF THOSE WHO ARE LIKE THE UNKNOWABLE
MAY CONTINUE FOREVER
WITHOUT THEM KNOWING IT.

'Oh Nimrod, fear not!' exclaimed the princess as she saw the face of the dying King Kassita darken. 'We have triumphed, O Thou, the conqueror of Kokabiel! Whilst the demons made their blasphemous voices heard throughout the world, I sought to fulfil the race's mission and find the path back. To this end, I focused my attention on the Black Sun, for that is the only way to preserve the STRATEGIC ADVANTAGE gained through the purity of blood, when a most vivid light shot forth from behind that Racial Centre. It was a GREEN RAY, of unfathomable purity, which pierced the uncreated centre and revealed, to our lineage, the original gateway to the Lost Mansions. Oh Nimrod, in an instant everything became clear, all confusion dissipated! I could never lose my way again because now I knew that we had never strayed, nor been confused, nor sinned, nor fallen. We had not even ever moved, Oh, Nimrod! As the entirety of the Great Deception dissipated, I was certain that we would no longer have to return because we were already there without knowing it. We have conquered the freedom of the Spirit, Valiant Nimrod! AND THE ABSOLUTE POSSIBILITY OF BEING OURSELVES OUR OWN CREATION, OF BEING THE WOMB OF OUR OWN BIRTH. IT IS THE WILL OF THE UNKNOWABLE, DIVINE NIMROD, THAT WE MAY DO ALL THINGS!

Princess Isa uttered the final words, accompanying the Hyperborean king's last sigh: 'I already possessed the secret of return as I descended from the thorn tree, when I saw you at the entrance to the infamous initiatory cavern, but it was fitting, to prove the purity attained by the lineage of Kus, that the final battle should be fought between the Kassites of Nimrod and the demons of Kampala Dejung. So that the memory of this feat may endure in the racial memory of the Viryas still in chains, and be evoked at the end of the Age of Pisces, when the Twelve Siddhas recover the Crown of Lucifer and definitively awaken the Hyperborean peoples. Then Chang Shambhala will fall with its demons, and in

an endless holocaust of fire, the accursed work of the Demiurge shall succumb.

Nimrod lay dead in Chang Shambala. Beside him, with a grimace of unspeakable horror on his contorted face, lay the corpse of the Nephilim Kokabiel, who had been a master of sorcerers and magicians. His science had proved useless in the face of the steadfast resolve of the pure Kassites, and that failure demonstrated that for the virya, transformed into a Siddha, it is always possible to fight against the demons and prevail. Of course, that MYSTICAL VICTORY can also be a defeat, if it is MEASURED BY THE RULER OF THE PASU. For, in fact, any victory that does not entail a material success verifiable by the moral standards of 'synarchised' societies is considered a 'defeat'. For the morality of a society is a function of its culture and, as we have already said, "culture is a strategic weapon" for the Synarchy. That is why those who fight against the satanic forces, the Hyperborean viryas, are always branded as "defeated". And that is why the Great Being who illuminates the INNER PATH of the viryas, Christ-Lucifer, is called the God of the Losers, because all his followers always lose during the Kali Yuga.

There lay Nimrod, The Defeated One, dead in Chang Shambhala.
His brave Kassites had been completely exterminated across a vast area of the Cursed City, as far as their warlike fury had driven them. In the flickering light of the dying fires, one could see the dreadful ossuary into which the temples and courtyards had been transformed. The first palace, called the 'Mansion of the Manas', where the annals of the root races were kept and which was used by the Masters of Wisdom to train their ENVOYS, was reduced to ashes. A huge monastery and several shrines dedicated to "minor deities", always intended for training "Envoys" – that is, for deceiving them tactically – also suffered the effects of the fire. Compared to these significant losses, the resistance offered by the demons had been minimal. Only the vile Kokabiel and the Chinese Master who wielded the Dorje risked their own skins, confining themselves to sending legions of Hiwa Anakim giants and Sheidim dwarves against the Kassita viryas. As we would say today, they used a 'tactical mass' composed of 'robots' or 'androids'. The fact is, THEY CANNOT RISK THEIR LIVES BECAUSE THERE ARE SO FEW OF THEM. Thousands of years ago, there were two hundred. Nimrod eliminated one.... It is surely hard to believe that so few are capable of so much. But one must bear in mind that they possess the "support" of thousands of "Masters", that is, "two-pasu initiates" of a higher evolutionary degree, and they have STRATEGIC CONTROL OF THE PLANETARY CONSCIOUSNESS.

That endless 'half-day' remained unchanged throughout the battle of Nimrod, and we may estimate its duration at around twelve hours. At the moment when King Kassita breathed his last and the fighting in Chang Shambala came to an end,

the FINAL PRODIGY shook Borsippa. All the available warriors, more than four thousand, including some visitors, had already ascended to the heavens, and the city now presented a strange sight. With that crowd, composed mainly of women and children who would not cease to scream, their cries overlapping against a backdrop of war music played by the Cainite priestesses. And that imposing tower, rising towards the sky in open defiance. And that thorny tree at its summit, that primordial tree symbolising the sublimation of matter by Him and its place within the Cosmic hierarchies whose supreme ruler is he who calls himself 'ONE'. And that endless midday, without the image of Shamash..... Truly, Borsippa presented a strange sight on that, its final day!

There were no longer any Semites in Borsippa; the lineage of Yah, the blood of Abraham, the Habiru shepherds, would be saved. But there were no cowards either to flee when the SILVER LENTIL appeared in the sky. All were left speechless with amazement as the // great SILVER EYE emerged from a suspicious cloud. And all perished at their posts when the atomic beam struck the Tower of Nimrod. The heat generated was so tremendous that the sand melted and dripped like water. A deadly hurricane, an expanding circle of fire, swept out from Borsippa, killing every living creature within a ten-mile radius.

Another of the Atlantean tactical weapons was deployed, thus fulfilling the plea that Enlil and Shamash had made to the Dog of Heaven, Sirius-Zion, and which Princess Isa had witnessed. And once the attack was complete, the silver lenticular object vanished from all physical sight to return to the CENTRE from whence it had been PROJECTED, in Chang Shambala.

As the smoke cleared, only one-seventh of Nimrod's tower remained standing; Shamash continued his journey towards the West, and the thorn tree and the gate of heaven were no more. The nightmare was over: the threshold was safe to continue serving the synarchic initiations, and the sons of the Midnight Sun had failed once again.

All that would remain was the racial memory of Nimrod's great feat and the charred remains of his Tower, just as they can still be seen today in the ruins of Borsippa, with the sand vitrified by nuclear heat still clinging, after millennia, to its walls. And the slanders invented by the Semitic shepherds and taken up by Arab and Jewish tradition would also endure. In the Talmud and various rabbinical writings, one can read, suitably altered, part of this story. There is mention of the Tower of Nimrod 'from which his archers shot arrows into the sky', the 'Luciferian pride' of the Kassite king, his tower // "confused" with that of Babel, etc. Clay tablets inscribed in cuneiform script have also been found, which recount the events more objectively, as well as numerous Kudurros, engraved stones that were usually placed in temples or as territorial boundaries, with references to Nimrod's feat.

Perhaps of all the fabrications surrounding this Hyperborean feat, the most insidious is the reference by H. P. Blavatsky in The Secret Doctrine, where it is written that “an elite group of Assyrian-Babylonian priests discovered a way to escape the Plan of Evolution of the Solar Logos and left the Planetary Chain, together with their people, bound for the ‘stars’; where THEY CONTINUE THEIR EVOLUTION”. In other words, the aforementioned agent of the Synarchy seeks to co-opt Nimrod’s feat IN FAVOUR OF SYNARCHIC THEORIES.

The rest of the Kassite people continued to dominate for a time but eventually merged with their Hittite cousins, for, as we have already said, ‘a race that loses its priests is a dying race’ and, together with Nimrod, the elite of Cainite priests had departed forever. However, the Hittite expansion led to the re-settlement of Borsippa, which was partly rebuilt, but no one dared to touch the ruins of the famous Tower.

In Chang Shambala, the story of Nimrod is ever-present, and with the aim of preventing future attempts of this kind, many ‘envoys’ have spent centuries ELIMINATING evidence of the matter and CONFUSING the tactical methodology employed in the attack. As we shall see later, it was only in the 20th century, through the efforts of the Führer of Germany, that it became possible once again, with prospects of success, to undertake the collective transformation of the race and the conquest of the heavens. BUT THE RESULTS OF THIS NEW HYPERBOREAN FEAT WILL SURELY APPEAR, TO THOSE UNDER THE INFLUENCE OF SYNARCHIC MAGIC, AS A DEFEAT.

To conclude this summary of the history of Nimrod, we shall say that the Kassite king, his brave general Ninurta, his priests and all the people who died in Borsippa, set out on the definitive PATH OF RETURN, guided by the indomitable princess ISA.

Meanwhile, the idiotic Hiwa Anakim demons devoured
their bodies in Chang Shambala and the King of the World recited
his evening prayer, delayed by twelve hours that day due to
Nimrod’s indelible feat.

In a museum in Buenos Aires, Argentina, lies the famous Kudurru of Kashshu, discovered in Susa, where it formed part of the spoils of the Elamite king Shutruk-Nakhunte from the 12th century BC. Engraved upon it is the regal figure of Nimrod STEPPING ON THE MOON AND THE SUN, with an eight-pointed star, symbol of the planet Venus, above his head. Beside him, a ziggurat recalls his famous Tower. Below this image are two columns of cuneiform writing in the Hittite language, which mention the king’s death and warn that no one must forget his feat. We transcribe part of this text according to the scholarly version by Professor Ramírez of the University of Salta, universally regarded as the most accurate:

THE DEATH OF NIMROD

From a famous tower
whose ruins lie here
King Nimrod has departed to heaven
One day he shall return!
Yet he has not gone
to kneel before the Gods.
With his bow drawn he has ascended
ready to slay.
His arrows have wounded Shamash
but he has soon been healed.
But Nimrod has gone
though one day he shall return.
A goddess guides him,
her name is ISA,
she is Ishtar herself,
and a people accompany him,
they are the brave Kassites
who fought alongside him.
For Nimrod has departed
and is no longer with us
though legends say
that one day he will return
with his bow drawn
ready to kill.

JOHN DEE'S THULE PROJECT

Only now, having familiarised ourselves with the adventure undertaken by Nimrod and his Kassite people in the ancient Assyrian city of Borsippa, can we attempt to describe, briefly, Dr John Dee's Thule Project. But first we must bear in mind that this plan was not carried out and presented at any specific moment; rather, we refer to the 'Thule Project' as a series of recommendations that Dr John Dee made to Queen Elizabeth I between // 1581 and 1587, with the distinctly Hyperborean nature of the project becoming apparent in the final years of that period. Possession of Princess Papán's mirror enabled the English scholar to devise a Hyperborean Strategy so advanced for its time that it could only be fully understood as late as the 19th century. Yet that Strategy was developed and transcribed in the Enochian language, and it is in this form that it has survived to the present day. Only part of it was adapted to England's foreign policy, to the realities of the 16th century, and presented to Elizabeth I in the famous Thule Project; the rest consists of universal principles of Hyperborean Wisdom applicable at any time and in any place, which is why, were they known today, they would seem curiously RELEVANT. We can, therefore, summarise the steps of this Strategy without forgetting that it is PART of a General or Comprehensive Strategy and that this PART was never presented in its entirety, as we now analyse it, but rather in successive 'suggestions'.

I - BACKGROUND

Thanks to the friendship John Dee had with Mercator, whom he had met in Leuven, he was able to obtain for England globes designed using his famous projection system, as well as various navigational instruments. As is well known, the 16th century began with Spain and Portugal holding a tremendous maritime superiority over the other countries of Europe and ended with the sinking of the Spanish Armada, an event that marked the beginning of English maritime expansion. Dr John Dee contributed to this change in circumstances, undoubtedly due to the iron fist of Elizabeth I, with various scientific contributions. In the 16th century, a map or a new astrolabe were considered state secrets, as exclusive possession of them could, in many cases, mean years of advantage over other nations. It was the century of the conquest of the Americas and of numerous global maritime explorations.
It is within this historical context of wars for maritime supremacy and fierce commercial competition between nations that the extraordinary life of Dr John Dee must be situated, in order to understand the originality of his 'instructions' and 'suggestions' to Queen Elizabeth I. FIRST OF ALL, he informed her that the Mercator projection was marred by serious errors stemming from

an incorrect use of geometry and mathematics. According to the English scholar, “ONE SHOULD INVESTIGATE ANOTHER GEOMETRY such that it allows for the interpretation of certain strange characteristics presented by geography in some parts of the Earth.” These anomalous characteristics stemmed from a new model of the world that John Dee had obtained through “Revelation” from the angels who spoke to him through the magic mirror. And in this way, he was 300 years ahead of the idea that, to interpret real space, it was necessary to resort to a geometry other than Euclidean geometry.

SECONDLY, his accurate observation that Greenland is one of the key places on Earth due to the special characteristics that space acquired there must be highlighted. John Dee’s theory, evidently inspired by Hyperborean Wisdom, asserted that terrestrial space was composed of various planes superimposed concentrically, like the layers of an onion, which constituted in themselves true unknown worlds. In certain special places, these planes would be ‘in contact’ with one another, with actual ‘gates’ existing there that would allow entry into them. It is for this reason—due to the special conditions Greenland possessed for initiating such explorations—that John Dee, in a manuscript still preserved in the archives in England, referred to the frozen territory as: ‘a gateway to other worlds’.

THIRD, Dr John Dee pointed out to the sovereign that, since the 10th century, a suspicious maritime movement had led the Icelandic VIKINGS to settle in Greenland. And it was well known that the Norwegians, Swedes and Danes, as well as the Normans of France and even the Irish, possessed legends of marvellous, paradisiacal lands that existed ‘beyond Greenland’ and which they or their ancestors had visited. Following the discovery of America, it was universally believed that these legendary lands—the legendary Vindand, for example—lay in the New World. But John Dee did not believe this to be the case. In his view, the daring explorers would also have followed a northern route, right within Greenland itself, which enabled them to reach ‘other worlds’, which does not invalidate the fact that they also knew and explored the Americas. It was simply that, once the existence of the vast and rich continent situated directly to the west became public knowledge, no one bothered to verify the existence of unknown lands located in the perilous northern reaches of Greenland. Nor, however, could anyone deny the astute English scholar the disturbing and inexplicable fact that THE ENTIRE VIKING POPULATION OF GREENLAND – some ten thousand people in the 13th century – HAD VANISHED WITHOUT A TRACE BY THE 15TH CENTURY. Indeed, as JACQUES DE MAHIEU points out: ‘In the 13th century, there were two hundred and eighty (Viking) settlements with a combined population of around ten thousand. These were engaged in fishing, whaling and hunting polar bears, and rearing reindeer

cattle, sheep and horses, not to mention reindeer, and to agriculture, for – and this gives us an indication of the mildness of the climate – wheat was cultivated. Walrus skins and tusks, dried fish, and cow and sheep hides were exported to Scandinavia." But, curiously, "The fate of the Greenlanders remains a mystery. The expeditions sent in later centuries by the kings of Denmark to re-establish contact // with them showed that only a few groups of Eskimos remained on the island. It is highly unlikely, however, that even the worst of epidemics could have completely wiped out such a large population. The most likely explanation is that the Greenlanders migrated to more hospitable lands. But they did not / return to Europe". (1)
The Viking colonisation of Greenland began in 986 with the settlement of the exiled Erik the Red, who gave it its current name: 'Greenland', and was subsequently continued by his family. 'For four centuries,' says FREDERIC DURAND, 'the descendants of these pioneers lived in south-western Greenland, subsisting on fishing and hunting. Moving from one fjord to another, they established two colonies, the Western and the Eastern, the latter by far the more prosperous, as it boasted up to 190 farms, 12 churches and 2 convents. In 1124, a bishopric was established in GARDHAR, a trading centre that enjoyed a level of opulence hard to imagine at the foot of today's glaciers. There, a cathedral was erected, barely larger than that of Trondheim—the largest in the entire North—which was flanked by administrative buildings and barracks. Despite the extremely hostile environment, literature was able to flourish: this is evidenced by two of the EDDA poems composed in Greenland, the ATLA KVIDHA and the ATLA MAL, affirming to posterity the extraordinary vitality of the Viking race". (2)
Before drawing conclusions, it is worth bearing in mind the intense activity of the Catholic Church. In this regard, Jacques de Mehieu notes that "The Church played an important role in the colonisation of Greenland. The first Christian missionary, brought from Norway by LEIF ERIKSSON, had arrived in the year 999. At first, resistance from the traditional faith was considerable and persisted for a century. But Catholicism took firm hold during the 11th century, and churches, monasteries and schools were established everywhere. In 1121, Rome appointed the island's first bishop, followed by sixteen more, the last of whom is mentioned in 1409, although there is reason to believe that the episcopal see of Gardar was abandoned by its incumbent in 1342, a date on which, according to a Latin manuscript written by GISSLE ODDSON, Bishop of SKALHOLT, in the 17th century based on the town's archives, THE POPULATION OF GROEN

- (1) JACQUES DE MAHIEU - THE GREAT JOURNEY OF THE SUN GOD - P. 26 - ED. HACHETTE - ARGENTINA.
- (2): FREDERIC DURAND - THE VIKINGS - P. 33 - EUEDEBA - ARGENTINA.

LANDESA WOULD HAVE TURNED AWAY FROM CHRISTIANITY (1) (the change of / letter is ours).
Herein lies the mystery: a population THAT CHANGES RELIGION AND DISAPPEARS. And we might add: a 'Nordic' population, that is to say, of pure Hyperborean blood. It is remarkable how readily the most absurd hypotheses are accepted when adequate explanations are lacking. For there is no other way to describe the current theories on Greenland, which claim that the country had a 'mild' climate in the 13th century, suitable for sustaining a large population, and that this became 'hostile' a century later, causing the emigration (to where?) of all the inhabitants. John Dee, however, proposed a different interpretation to solve the enigma. According to the scholar, the Catholic Church knew full well that the Vikings had gone 'to another world' in the 14th century AFTER CHANGING RELIGION, which is why they kept it a secret.

Apart from all the fantastic tales known since the Middle Ages—such as the voyages of the Zeno brothers, those of Saint Brendan, or the more reliable Viking legends we have mentioned—two recent events concerning Greenland had occurred, which John Dee highlighted as the FOURTH in importance to Queen Elizabeth I. One: the 'secret' voyage of the Jewish admiral Christopher Columbus to Greenland in 1476. Two: the voyage of the Icelander Sigurdur Stefansson in 1570.
With regard to point 'und', the voyage of Christopher Columbus, //
it is worth recalling that history acknowledges four voyages by the Admiral to the New World. But 'in reality, there were five voyages,' says PIERRE CARNAC, 'that the Admiral undertook, and //
it is precisely the first of these that is overlooked. Indeed, before sailing to the Canary Islands in 1492, Columbus almost reached Greenland, following in the footsteps of the Ze-//
no". (2) However, according to Jacques de Mahieu, Columbus did indeed reach Greenlandic territory on that voyage: "But the most important voyage for us is the one [Columbus] made to Thule. We know of it only from a single paragraph in a letter by the Admiral, quoted by Fernando and Las Casas: "In the year 1477, in February, I sailed a hundred leagues beyond TYLE, the southern part of which lies 73 degrees from the equator, and not 63 as some claim, and it is not situated within the line that Ptolemy includes to the west, but is much further west; and the English, chiefly //
those from Bristol, take their goods to this island, which is as large as England; when I went there, the sea was not frozen, although the tides were so strong that they rose 26 fathoms twice a day and fell by the same amount". (3)

(1) JACQUES DE MAHIEU - THE GREAT JOURNEY OF THE SUN GOD, op. cit., p. 27
(2) PIERRE CARNAC - HISTORY BEGINS IN BIMINI - p. 293 - PLAZA Y JANES - SPAIN.
(3) JACQUES DE MAHIEU - THE SECRET GEOGRAPHY OF AMERICA - P. 81 - HACHETTE - ARGENTINA.

Why would Columbus have undertaken a dangerous voyage to Thule (that is, Greenland)? And what is even more puzzling: how could he have done so if he lacked the means to build a ship and // mount a costly expedition? A possible answer to this latter question is also provided by Jacques de Mahieu; as for the first question, regarding the motives that drove Columbus to Greenland, the answer will become clear a few paragraphs later: “Portuguese ships did not frequent // the ports of Scandinavia,” says Jacques de Mahieu. “Could Columbus have managed to go to England and set sail from there for Thule? But on what grounds? Perhaps the key to the enigma lies in an expedition organised in 1476 by King Christian III of Denmark / with the aim of rediscovering the traces of the Norwegian colonies in Greenland, of which there had been no news for / a long time. Strangely enough, at first glance, Christian III had sought and obtained, for his venture, the assistance of King Alfonso V of Portugal. The ships were Danish, and their captains, Admirals Pining and Pothorst, were German. Under these circumstances, what could Alfonso’s support have consisted of? / Lisbon was famous, at that time, for its pilots, men capable of reading and drawing nautical charts and guiding ships by the stars. Now, the expedition had a pilot // named JOHANNES SCOLVUS, of whom no one would ever hear again / thereafter. The Danish ships did not rediscover the lost colonies, but they reached LABRADOR, if we are to believe a map from 1582, attributed to a certain MICHEL LOK, on which, to the west of Greenland, there appears a land bearing the name ‘SCOLVUS GROETLAND_’. (1) The mysterious Johannes Scolvus, (2) from the preceding quotation, is none other than Christopher Columbus who, as has been // established, was of Jewish descent and appeared to have mastered NUMERICAL KABBALAH. (3) Regarding the Jewish ancestry of Christopher Columbus, one may consider, among many other sources, the arguments put forward by Pierre Carnac, the author already cited, in a paragraph transcribed below. In it, the French author mentions the document drafted by Columbus in 1498 in which he refers to his signature: “Don Diego, my son,” writes the admiral, “or whoever may be the heir to this entailed estate, having inherited it and taken possession thereof, shall sign with the signature I use herein, which consists of an X, with an S above it, and an M, with a Roman A above it and, above that, an S, and then a Y with an S above it, with its strokes and lines, as I do in the present document.... And he shall sign only with the word THE ADMIRAL, even // if the king should grant him other titles”.

(1) JACQUES DE MAIEU - LA GEOGR... OP. CIT. P. 83.
(2) THE SURNAME "COLON" WAS SPELLED IN DIFFERENT PERIODS AND COUNTRIES
AS FOLLOWS: SCOLNUS - SCOLVUS - SCOLVO - KOLO-
NUS - SCOLOM - SKOLUM - COLUM - COLOM - COLON.
(3) There are two forms of Kabbalah: numerical Kabbalah and phonetic Kabbalah. An explanation of the origin and meaning of both sciences can be found elsewhere in this account.

The Christian historians of the Admiral – says P. Carnac – have transcribed the position of these letters very incorrectly and have added some dots. The purpose of this falsification was to establish what the abbreviations meant.

.S	Her
.S.A.S.	Your Highness
.X.M.Y.	Excellent, magnificent and illustrious.

"This sequence of letters was that of the honorary titles in documents of the time, and says absolutely nothing about the TRIANGULAR representation found in the MAYORAZGO, nor of its text (an M with a Roman A above it, and above that, an S for the vertical line in the centre)"

What, then, would be the TRUE meaning of such an enigmatic signature? “In reality, there is little room for doubt here,” replies P. Carnac– In the arrangement given to them by the Admiral, these letters represented THE STAR OF DAVID, and, as for their meaning, // they constituted, as MAURICE DAVID has clearly demonstrated, (1) a / KADDISH, a benevolent inscription that the unknown man called Columbus used, perhaps, to vent his remorse as a MARRANO. The professor of Jewish History, J. R. MARCUS, proposes the following text for this KADDISH:

SHADAI - ADONAI - SHADAI
YARWH - MALE - CHESED

which is a warrior’s invocation to the holy and one God, to the God / of Hosts of the Old Testament”. “Just as in his calculations regarding the age of the world Columbus referred solely to ancient Jewish tradition, so too he never failed to inscribe on every page of the letters he sent to his son, and ALWAYS / IN THE SAME PLACE, a monogram formed by the intertwining of the Hebrew letters beth and hai, which is none other than borush hasheim, an ancient Jewish formula of greeting and blessing. Note that the Admiral used this formula solely in letters of a confidential nature". (2)

Christopher Columbus, a Jew, Kabbalist and inspired traveller—what was he seeking on his voyages, undertaken at a time when terrible repression was afflicting his kinsmen in Spain, Portugal, France, etc., and with Palestine in Arab hands? Simon Wiesenthal, the sinister Austrian Nazi hunter, does not hesitate to assert that Columbus was “a prophet”, charged by Jehovah with finding a new Promised Land for the Hebrew people.(3) Moreover, Columbus himself confesses this repeatedly: he has a MISSION to fulfil; he has been guided by Jehovah to seek EDEN, the EARTHLY PARADISE, which in the Middle Ages used to i-

- (1) MAURICE DAVID. WHO WAS COLUMBUS? NEW YORK, 1933 (cited by P. Carnac, Editor’s Note)

(2) JUAN B. RIVAS. THE HISTORY OF HUMANITY. MADRID, 1931

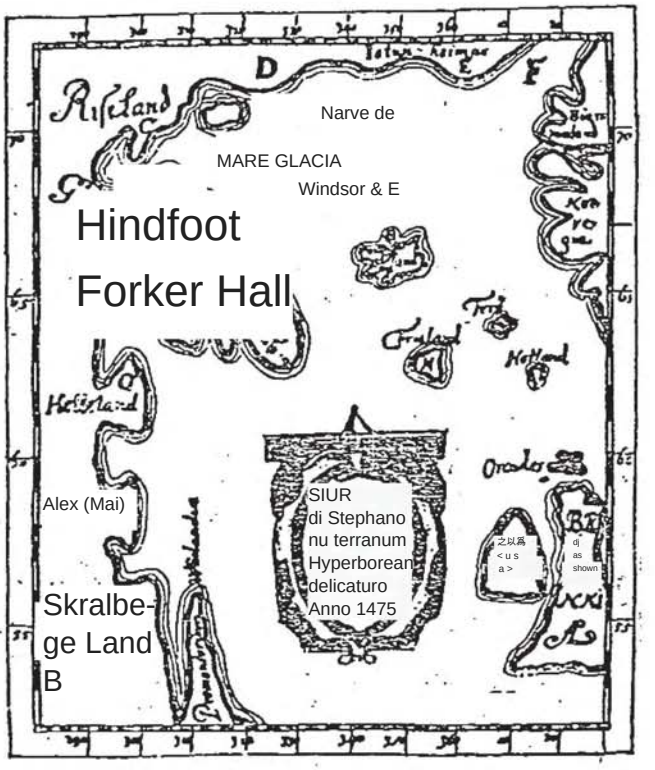
(2) PIERRE CARNAC - LA HISTORIA... OB. CIT. PAG. 291.

- (3) SIMON WIESENTHAL - LES VOILES DE L'ESPOIR. PARIS 1972

identified with Thule, Agigia, the Fortunate Islands or other / so many mythical islands: '...we must come to the conclusion,' agreed P. Carnac, 'that what [Columbus] glimpsed was less the fabulous India, which obsessed the age, than PARADISE / , that land of the blessed of which the old legends always spoke". "And the proof? you may ask. Let us listen, first and foremost, to the Admiral, and follow him in the genesis of his inspiration, since he referred obsessively to paradise both before and after his voyage of 1492. The first clues we find are his marginal notes in the IMago Mundi, / by Cardinal D'Ailly (Petrus Ailiiams), an incunabulum printed in Venice between 1480 and 1483. In the passage where D'Ailly describes / what was to be the ideal land, specifying that "it is likely / that the earthly paradise is a region of that sort, and that must equally be the case for that place which the authors call the Fortunate Islands", we read, in the Admiral's own hand: "The earthly paradise is, without doubt, the place which the ancients / call the Fortunate Islands". And further on, when the / cardinal shows that the islands cannot be identified with Eden, Columbus writes, with regret: "An error of the gentiles, who claim that the Fortunate Islands were paradise, / by reason of their fertility".
We believe there is no need to add anything further. For what has been set out / suffices to make it clear that Columbus was secretly seeking THE GATE TO PARADISE, that is, the GATE OF SHAMBALA, since the Jews correctly identify the lair of the Demons / with the Eden of Jehovah. From this perspective, Columbus appears as what he truly was: an envoy of the infernal powers with a specific MISSION. We shall speak later of the nature of this MISSION, which was intended to neutralise the action of the Grail, // secretly brought to South America by the Norman Cathars, and / CLOSE THE NORTHERN GATE. On this last point, recall that the Danes of the Scolvus (or Columbus) expedition of the year / 1476 found no one in Greenland. But FROM THEN ON THE GATE WILL BE CLOSED ONCE MORE. It is a great Hebrew magician, // perhaps as great as Solomon, who has journeyed to the icy lands of the North to PERFORM THE RITUAL, to UTTER THE / WORDS, to PERFORM THE GESTURES..... It had to be so, for the door WAS FORCED open by a brave Viking people, of the purest Hyperborean blood, against whom the magic of the Druids is powerless. For it has always been so: the Druids have / easily subdued the Celts, Iberians, Ligurians, Basques, Semites, Phoenicians and Carthaginians, and even the Latins, but, when it comes to the Germanic peoples, it is necessary for the greatest masters of /7 the infernal arts to deal with them. And for that reason, as the Germans ADVANCE TOWARDS THE WEST, that is to say, CONSCIOUSLY ENTER THE KALY YUGA, it will be the most sinister Hebrews who conspire to plunge them into STRATEGIC CONFUSION.

Dr John Dee warned Queen Elizabeth I about this FIRST voyage of Columbus to Thule, which took place a hundred years earlier. He also drew attention to the voyage of SIGURDUR STEFANSSON

during which a highly suggestive map had been drawn, which had recently arrived in England. Said map (see reproduction on p.) features a coat of arms bearing the author's name: SIUR DE STEPHANI; the territory depicted: TERRANIMUM HIPERBOREARU; and the date of the drawing: DELINEATIO 1570.



25 - Map by Sigurdur Stefánsson (1530).

The following can be clearly seen on it: to the south, the two islands of Ireland and Britannia (England), and to the north, Greenland. But what was most interesting to John Dee were the annotations made to the NORTH-WEST OF GREENLAND. There, marked with a C, it reads: RISELAND, that is, 'LAND OF THE GIANTS'; and further to the EAST, marked with an E, one can clearly read JOTUNHEIMAR, which means: 'RESIDENCE OF THE MISFIT GIANTS'....

II - DEVELOPMENT OF THE THULE PROJECT

Summarising all the instructions, warnings and advice given by Dr John Dee to Queen Elizabeth I of England, the Thule Project could be described in terms of the OBJECTIVES to be achieved and the necessary or available MEANS. This strategic analysis would then allow us to arrive at alternative tactical options.
OBJECTIVES - 1) To secure for England maritime and land supremacy over the entire known world and also over THE UNKNOWN WORLDS. 2) To ensure for Elizabeth I, or for the nobles she designates, or for those who succeed them, the establishment of a vast universal empire such as has never been seen before, and before which those of Alexander, Caesar, Genghis Khan or Charlemagne would pale into insignificance. 3) To achieve, whilst pursuing these objectives, that "the grace of the Holy Spirit" may TRANSFORM the peoples of the Anglo-Saxon Empire for the greater glory of CHRIST THE LIGHT.

MEANS – The means to achieve these objectives consist of strictly following a suitable plan, namely a 'Hyperborean Strategy'. To fulfil this Strategy, which is the key to the Thule Project, Dr John Dee established five essential steps; STEP 1 – immediate strategic occupation of Greenland by English troops, thereby securing for the Empire exclusive control of THE ENTRANCE TO THE OTHER WORLDS. STEP 2 – Select and train an elite group of knights initiated into the teachings of the 'Great Work' and the secrets of the SPIRITUAL STRUGGLE. STEP 3 – Seek a 'stone from the heavens', duly carved and 'polished', to 'open the gates' granting access to the other worlds. STEP 4 – Summon all SENSITIVE individuals in the kingdom who can assist in locating the exact position of the gates. According to John Dee, this can also be determined precisely through mathematical calculations, for which the relevant studies would need to be undertaken. 5th STEP - Develop new weapons and refine existing ones using gunpowder, resorting to Alchemy and Magic if necessary.

A study on the feasibility of applying the /
preceding Strategy yields two alternative tactics.
1st TACTIC - If ALL the steps can be completed,
one may proceed to INVADE the world of the giants, initiating /
their conquest. After subduing the demonic beings, the realm
must MAKE USE OF THEM to establish the universal empire.
2nd TACTIC – If not all steps can be completed, it is necessary
to prioritise the 4th step to BESIEGE THE GATE, whilst
attempting the 2nd and 5th steps. In this way, guarantees are obtained
that allow the war of conquest to be waged with some certainty
of triumph. The 3rd step may be omitted provided that
THE ASTROLOGICAL MOMENT is precisely established when the gate
opens of its own accord once a year. With this alternative, although /
it takes longer, the conquest
of the 'other worlds' can be suitably prepared.

In either of the two alternative tactics, the key to success is the 1st STEP, which cannot be dispensed with, as the occupation of Greenland ENSURES that sooner or later the threshold can be forced.

III - SYNARCHIC REACTION AGAINST JOHN DEE

As we have already mentioned, the communications that John Dee sent to Queen Elizabeth I soon became known to the Welsh Druids, who were infiltrating the kingdom, and were promptly forwarded to Chang // Shambala. There, the news had a PARTICULAR IMPACT: that an awakened virya was in possession of an Atlantean transducer / through which he was in contact with the Hyperborean Siddhas. But what was most striking to them was to discover that the Thule Project consisted of an almost exact copy of Nimrod's plan, which no one in the demonic ranks could ever forget. That is why the Synarchy decided to act immediately and definitively eliminate Dr John Dee.
Neutralising John Dee thus became the Demons' top priority, and to that end they sent two 'disciples' to London: a Jew named BARNABAS SAUL and a fearsome Druid named EDUARD TALBOTT, later known by his Celtic pseudonym KELLY or KELLEY.

The first gained John Dee's trust, preceded by a certain "reputation" as a clairvoyant, which certain "trusted" individuals took care to highlight. But his excessive interest in the talking stone and the falsity of some "communications" he claimed to have received whilst gazing at it led that relationship to a crisis that culminated in the swift dismissal of the Hebrew spy. We shall not dwell on this wretched figure. Instead, we must pay special attention to Kelly, for he represents the prototype of the Druid infiltrating a particular circle with the mission of destroying it, and was, in fact, the instrument that brought John Dee to ruin. A ruin from which, however, a Hyperborean Secret Society would emerge with unparalleled strength, charged with preserving Tritheim's Steganography, the Thule Project and the manuscripts in the Enochian language.
Unlike the insignificant Barnabas Saul, Kelly was quite a character. Figuier wrote of him: "Towards the end of the 16th century, there was in Lancaster—others say in London—a notary who was much discredited by the business ventures he pursued alongside his professional duties. His name was Talbot. Born in WORCESTER in 1555, he had devoted himself in his youth to the study of the Old English language, in which he had become highly proficient. No one was better than he at deciphering ancient deeds and resurrecting, for the benefit of his clients, rights buried in the dust of the archives. Not only could he read all manner of ancient deeds, but he could imitate them excellently. This latter skill exposed him to dangerous requests which, to his misfortune, he did not always know how to refuse. Over-rewarded, his zeal knew no bounds; Talbot ended up forging deeds and even fabricating them in his clients' interests. Pursued on the pretext

of these acts and convicted of forgery, he was banished from the city. The magistrates, wishing to make an example of him that would serve as a lesson to all his colleagues, ordered that both his ears be cut off, a sentence which was carried out." (1) The account account presented by Figuier, compiled in the 19th century, is fairly accurate, but offers a simplistic explanation for Kelly's lack of ears. For throughout history there are numerous examples of 'esoteric' individuals exhibiting mutilations of various kinds (fingers, ears, sexual organs, etc.), which must be regarded as 'ritual mutilations', the result of the infamous blood pacts that such 'adepts' enter into with the infernal powers that lie behind the Synarchy.

Talbot-Kelly was secretly devoted to stealing every ancient document that came into his possession. In hospitable Wales, many Templars had taken refuge, fleeing the European Inquisition in the 14th century, just as the Cathars had done in the 13th century and numerous alchemists had done over several centuries. All had taken with them what they considered most valuable for the teaching of the occult arts, and it was common knowledge in Kelly's time that Scottish castles held veritable treasures in forgotten, dusty chests. His profession afforded him access to these materials, which were swiftly removed or replaced by skilful forgeries from which the most dangerous secrets had been expunged. The work of secret agents such as Kelly is undoubtedly the reason why so many absurd and incomprehensible manuscripts from the Middle Ages exist today.

As Dr John Dee was England's most prestigious cryptographer and philologist and cultivated a passion for collecting ancient manuscripts on alchemy and the occult, he was bound to cross paths with Kelly during his research. This had happened some ten years earlier, and since then the astute Kelly had maintained a friendly relationship with John Dee, fuelled by the sale of manuscripts and books to which the scholar was so addicted and which the Druid obtained with surprising ease.

At the start of Elizabeth I's reign, a devastating attack was launched against the Catholic Church and its faithful, sweeping across the whole of Great Britain. In the course of these actions, numerous convents and abbeys were ransacked, and castles, estates and other possessions of the Catholic nobility were confiscated. It is understandable that, in such circumstances, a figure such as Kelly would seize every opportunity that presented itself to acquire the books and writings from the Protestant spoils. Consequently, after 24 years of Elizabeth I's reign, the range of materials in Kelly's possession was endless. But most importantly, he always knew where to find the rarest documents to satisfy John Dee's desires. He thus enjoyed Dee's trust when, in 1582, he appeared in London with a keen interest in

(1) LOUIS FIGUER – ALCHEMY AND THE ALCHEMISTS – PARIS – 1854
Paragraph quoted by GEORGES RANQUE – THE PHILOSOPHERS' STONE – PLAZA Y JANES – SPAIN

observe the famous talking stone.

The strategy employed by the Synarchy to neutralise John Dee can be summarised in two tactical moves: 1st: to plot at court to discredit the sage and isolate him from Elizabeth I, his patron. As the sage lacked personal resources, the success of this tactic would mean his financial ruin, with the expectation that the Thule project would become unfeasible following the downfall of his mentor. 2nd: The 'adept' Kelly was to remain as close as possible to John Dee, 'accompanying' him in his misfortunes and awaiting the opportunity to deliver the coup de grâce. The objective of this action would be: a) to obtain the magic mirror to be 'returned' to Chang Shambala. b) to 'recover the dangerous material' in John Dee's possession, namely: steganography, the writings in the Enochian language, and the irreplaceable library of manuscripts and incunabula. c) to assassinate the imprudent Dr John Dee once his disrepute had plunged him into ostracism and oblivion.
To carry out the aforementioned strategy, the sage's natural naivety was exploited first and foremost. Indeed, in 1582 Kelly presented himself with a bag containing a yellowish powder, which he claimed was the 'philosopher's stone'. He recounted the story that it had been found in the tomb of a Catholic bishop in Wales, which had been desecrated during the days of the Protestant revolt. Along with the powder, a manuscript was found teaching the ART REGIA, the artificial manufacture of gold through alchemical processes. The document was encrypted, as was customary in those days, and, according to Kelly, only an expert such as John Dee could decipher it. Although it seems incredible, this simple ruse worked, and the scholar soon found himself enthusiastic about successfully carrying out a transmutation. The English scholar easily deciphered the manuscript and followed its instructions. Thus, with the help of the yellow powder PROVIDED by Kelly, he soon obtained a few pounds of gold in the crucible. But that powder, that 'philosopher's stone', was likely a gold-bearing compound prepared by the cunning Druid for the purpose of deception, which explains the fantastic transmutation. We say this not because we deny the possibility of alchemical transmutation but, on the contrary, because THE TRUE PHILOSOPHICAL STONE FUNCTIONS IN RESONANCE WITH THE MAGISTER'S VITAL FLUIDS, like all techniques of the same kind, and could not have been used in the way Kelly did to deceive John Dee. It is most likely that gold WAS PRESENT in the yellow powder.
Be that as it may, the fact is that Kelly suggested reporting the discovery to the court, a sinister piece of advice which, when foolishly followed by the sage, marked the first success of the synarchic tactic. For as soon as the fact that the scholar could 'make gold' became public, several influential figures began to lobby Elizabeth I to suspend all the salaries the Crown paid to John Dee. This measure did not

would have affected our hero had it not been for the fact that, predictably, the yellow powder produced no more gold..... The subsequent retractations and clarifications only served to cement his disrepute and did not reverse the financial situation, which became increasingly critical as he received not a single penny more from the English crown.

Two years later he was in complete ruin, selling off some of the valuable manuscripts from his library at a loss just to eat. The 'clients' interested in acquiring such works were introduced to the sage by Kelly! As can be seen, then, by 1584 the success of the synarchic strategy was total, and the illustrious sage would surely soon have been murdered had it not been for an unforeseeable event for the demonic ranks. This saving event for John Dee has no CAUSAL CONNECTION with his misfortunes, but it clearly presents evidence of a CHARISMATIC LINK BETWEEN VIRYAS, which is SYNCHRONIC for the members of the AURA CATENA.

We must recall, from the chapter 'The Stone Mirror…', that the German Emperor Rudolf II maintained a secret correspondence with Elizabeth I to negotiate the sale of Princess Papán's magic mirror. This mirror is the very one through which Dr John Dee spoke to the 'angels', who imparted to him countless insights in the Enochian language. But in 1584, following the campaign launched against him, no one believed any longer in the properties of the mirror or in the spiritual powers of Dr John Dee. That is why Elizabeth I, for whom the magic mirror was merely a piece of ugly polished rock and the Thule Project an impossible utopia, decided to employ the unfortunate John Dee for something more immediate and concrete: the war against Spain; and to have him engage in an activity in which he always excelled: espionage.

For the shrewd sovereign, obtaining information on Spain was of vital importance; and a suitable place for this was undoubtedly the Bohemian court of Rudolf II, nephew of the Spanish King Philip II. She decided to carry out this undertaking by informing Rudolf II that she 'could not part with the precious American stone', but that 'she would gladly send it to Prague with a prestigious and wise messenger named John Dee'. The aim of the manoeuvre was to infiltrate the spy into the German court to gather as much information as possible about the Spanish Habsburgs, and, if possible, to persuade Rudolf II to provide him with safe conduct to reach Spain itself. As can be seen, it was a suicide mission, very different from those trips to the Netherlands he had undertaken in the past to acquire Portuguese compasses or maps for the benefit of the English crown. But John Dee had no other options. Plagued by hunger; bewildered by the sudden 'turn of fortune'; his health undermined by the systematic poisoning to which Kelly subjected him, with those drugs so well known to the Druids, and with his wife completely dominated by Kelly; in short, because of so many sudden misfortunes, the sage did not hesitate to accept the undertaking.

Ever since Kelly entered John Dee's life, practically—

his literary output had practically ceased, and even his power to ‘speak with the angels’ had completely diminished. He now needed to concentrate for a long time to achieve ‘contact’, and when he did, EVERYTHING HAPPENED SO QUICKLY that he was unable to retain the messages in the Enochian language. He eventually ended up forgetting the content of the message. That is why he used to lend his spirit to Kelly, who never achieved any visible results and often lied—a fact that John Dee noticed immediately, though he chose to remain prudently silent. He attributed Kelly’s manoeuvres to the ‘pride of a wounded alchemist’, who needs to lie to justify some semblance of success. And, it must be said, he never suspected anything of Kelly nor believed him to be part of a conspiracy, except at the end of his life, when he was already irretrievably lost. How could an awakened virya be so mistaken? We shall explain this at the end of the FIFTH BOOK, when discussing the SYNARCHIC SIEGE.

Before setting off for Europe with Kelly, who never left
the sage’s side, he looked anxiously into the mirror and received the advice
to take all the manuscripts in the Enochian language and the
Steganography. This suggestion made Dr
John Dee turn pale with terror, for, being aware of what had happened to Tritheim, he did not consider it prudent to take to Catholic Europe a book that appeared
in the INDEX LIBRORUM PROHIBITORUM of the Congregation of the Holy
Office.

Possession of a banned text still meant the stake in 1584, and if, moreover, he accompanied it with copious ciphered texts—for his manuscripts would be interpreted no other way, since the Enochian language was entirely unknown—the danger of arousing suspicion would be greater. However, it was ‘good’ Kelly who finally convinced him to take them. His interest stemmed from the Druid’s confidence that he would manage to destroy the texts along the way or to denounce John Dee at the first opportunity. And so it was that one day, equipped with a steel-barred trunk, filled with ‘heretical material’, John Dee, Kelly and their respective wives set off for Holland, where, on the border of Flanders, Rudolf II’s envoy awaited them to lead them on a long journey to Prague.

THE SECRET HISTORY OF THE THULEGESELLSCHAFT

JOHN DEE IN BOHEMIA

The travellers met in the town of TILBURG, near
the border with Flanders, with HIERONYMUS SCOTUS, special
envoy of Emperor Rudolf II. This mysterious figure, also
known as SCOTTO, who was a diplomatic envoy and the emperor’s
official exorcist, arrived accompanied by an
escort of thirty arquebusiers. From the outset he proved to be
talkative and, during the long and arduous journey, he never ceased to refer
to matters of magic and the occult, on which he spoke with considerable
ease—something unusual, John Dee marvelled, in someone who
came from a Catholic court.

Of course, the English scholar had not yet arrived in Prague and,

therefore, he could not have suspected to what extent Rudolf II's court had become the 'Mecca' of Europe's occultists and magicians.
The English scholar's forthcoming visit to Europe, despite having been arranged through secret negotiations, was known in advance and gave rise to a certain amount of anticipation among the numerous alchemists who enjoyed royal favour; John Dee arrived preceded by a dubious reputation as a magician and necromancer, which in reality had little to do with his profession as a mathematician and optician, and he was expected "to perform great wonders" at his audience with Emperor Rudolf II. The existence of the magic mirror was also publicly known through reports from England, and the possibility of beholding it—and even of "seeing" the "instructing angels" through it—added a double interest to his visit. In short: a grand reception was being prepared in Prague to celebrate the arrival of the sage. He was expected to give a lecture at the University, to be attended by the most discerning minds of the court, and, depending on the impact it made on the audience, many would offer to serve as disciples in the hope of gaining valuable revelations.

Such news was kindly conveyed by the magician Scotto //
as they set out on the first part of the journey, which consisted of
travelling south-east until they reached the Rhine, some one hundred
and fifty kilometres away. And throughout the entire journey, it would be this
diplomatic envoy who would be the first to attempt to pry out the secrets
of John Dee. To this end, he sought to gain his trust by
revealing valuable information about the public
and private lives of many princes and lords, a subject on which
he seemed particularly well-versed. One must place oneself in the Middle
Ages, in times when every journey, every activity, and
even life itself depended on the whim of some lord,
to understand the incalculable value of possessing
such gossip. That is why John Dee eagerly absorbed this
information, yet did not meet Scotto's expectations to the same
extent, repaying his goodwill with esoteric revelations. At
least that was what the exorcist thought, though he was
careful not to show it.

They had followed an ancient trade route: the one that, a week later, brought them within sight of Cologne, the city that had inherited the name of that Colonia Agrippina which the Romans had named in honour of General Agrippa, who had been sent by Emperor Augustus to 'pacify' the Germanic tribes. From there they would take the old Roman road that runs along the Rhine and cuts across the 'Rhinania', that is, the 'Land of the Rhine', which in ancient times marked the border between civilisation and the world of the barbarians.
The instructions Scotto had been given to ensure maximum safety on the journey were to follow a route that included passing through territories vassal to the German emperor

whose lords were on the best of terms with the crown, and to avoid any indiscretion regarding the TRUE REASON for the travellers' presence. This last condition was due to the interest that had arisen among the nobility, in the fifteenth and sixteenth centuries, in the manufacture of gold and the fierce competition with which alchemists—or those who claimed to be such—were sought after. It was not uncommon in those days for a prince short of funds to kidnap an alchemist and lock him in the dungeons of his castle, subjecting him to torture to force him to reveal the secret of the philosopher's stone or to 'produce' the golden metal. Scotto sought to avert this danger by keeping a low profile, but, as we have already said, this was a futile precaution since John Dee's fame was already widely known and word had spread that the emperor was expecting him.
In Cologne, the Elector Albert of Bavaria was in charge; he was also a Catholic bishop and a zealous champion of the Counter-Reformation, a cause for which a war had recently been waged, in 1583, against Archbishop Gebhard von Waldburg, who had renounced Catholic doctrine to become a Protestant. In those years, the religious rivalries and animosities that would come to a head three decades later in the bloody Thirty Years' War were brewing. In any case, Rudolf II, too preoccupied with probing the mysteries of alchemy or studying the gems he had brought in from all over the world, did not actively participate in such religious struggles. As the nephew of Philip II, the Champion of the Counter-Reformation, and having remained within the Catholic orthodoxy, no one remembered any longer that his father, Emperor Maximilian II, had died without receiving the last rites due to his deeply held Protestant convictions. But the truth was that Rudolf II acted with apparent indifference towards the religious conflict as a safety measure, knowing that he was surrounded by the Pope's spies and that the only way to pursue his esoteric investigations without being disturbed would be to remain within the Counter-Reformation. Although Rudolf II's attitude aroused no sympathy among ecclesiastical circles, it was not openly censured either, and there was no reason why the presence of his guests in Cologne should not be welcomed by Bishop Albert of Bavaria. In any case, no indiscretion was to come from John Dee, for he spent those days captivated by Cologne's Gothic cathedral, that magnificent example of DRUIDIC-BENEDICTINE TECHNOLOGY.

After spending a few days in Cologne, our travellers set off without incident along the ancient road that the Roman legions had followed, in the opposite direction, fifteen hundred years earlier when they were attempting to fulfil Emperor Augustus's dream 'of confining the barbarians beyond the Elbe'. On that occasion, three Roman legions – 20,000 men – under the command of Governor Publius Quintilius Varus were annihilated by the Germanic troops led by Arminius, a defeat that led to Varus's suicide and the Romans' definitive retreat to their headquarters in Mainz.

And it was precisely in Mainz that the second part of the journey came to an end, for there they were already under the protection of the Landgrave, William of Hesse-Kassel, a prince who enjoyed the confidence of Rudolf II and was also his relative.

After spending a few days in Mainz, the city where Gutenberg had invented the printing press forty years earlier, and a few more days at the castle the Lord of Hesse owned in Frankfurt, our heroes set off to complete the third and final stage of their long journey. From Mainz, heading straight east for some five hundred kilometres, lies Prague. However, it was not possible to follow this route directly in the sixteenth century without being forced to make numerous detours to traverse jungles and forests, cross rivers and climb mountains. But, considering that those lands of Hesse and Northern Bavaria were sufficiently safe, such was the route chosen by Scotto, who preferred to wade through a torrential river rather than run the risk of being attacked by a suspicious prince. They therefore soon found themselves travelling through Bavaria, which in the north is a land of beautiful valleys and dense forests but which rises in altitude towards the south until it reaches the Alps, that mountain range marking the border between Austria and Styria, the lands of the Habsburgs, that is to say, of the ruling dynasty.
Following the path indicated towards the east, one reaches Bohemia, a country comprising a central plateau, watered by the Elbe, which is surrounded by a mountain range in all directions except to the west. To the north lie the Ore Mountains, which border Saxony, and also the Sudetes, forming the border with Polish Galicia. To the south-west, the Bohemian Forest separates Bohemia from Austria, and to the south-east and east, the Moravian Highlands form a meagre barrier with the land of the Slovaks. To the west of the central Bohemian plateau lies a wooded region known as the Bohemian Forest, which separates this country from Bavaria, and which travellers must inevitably cross.
Upon reaching the Bohemian Forest, one stands before a gateway used since ancient times by the peoples of the East to enter Europe. It was through there that the MAROMANS came in the 5th century; having remained in the land of the CELTIC BOII (BOJOHAM or BOHEMIA), they were called BOYOBARIANS, who inhabited and gave their name to the country: BOHEMIA.

BOIOVAROS = BAVARIA.

But Bohemia had long been coveted by Celts, Germanic peoples and Slavs, whose numerous tribes fought seven brutal wars over the right to inhabit it. First to settle were the Celtic Boii, driven out of Transalpine Gaul by the invasion of the Cimbri in the 2nd century AD, the same invasion that pushed the Helvetii towards Switzerland. With the Cimbri annihilated by successive Roman campaigns, the Gauls ceded Bohemia to the Marcomanni, who belonged to the Germanic people of the Suebi. As the Roman Empire weakened, the Marcomanni successively attempted to

leave Bohemia for the more hospitable lands of southern Germany. This behaviour prompted, among other things, the expedition of Emperor Marcus Aurelius in the 2nd century AD, whose powerful army crossed Bohemia and reached Galicia without achieving its objective.
In the 5th century, as we have already mentioned, the Marcomanni crossed the Bohemian Forest and occupied Bavaria. But other peoples from the East were also laying claim to the disputed plateau. Following the Suevi, a Germanic people divided into numerous tribes such as the Marcomanni, the Quadi, the Hermunduri, the BAVARIAN FRANKS, the SEMNONES, etc., came some groups of VENDES, that is, Slavs, among whom the CZECHS, the SLOVAKS, and the POLES stood out. In Bohemia, the Czechs managed to settle and would henceforth share this privilege with the Suevi, later reunited under the common name of GERMANS. But a third people called the MAGYARS, of the yellow race and related to the HUNS, would try in vain to occupy Bohemia and Moravia, ravaging both countries from Hungary, their base of attack. However, the Magyars would never achieve their aim, and Bohemia would soon become a kingdom whose crown, following Charlemagne and especially during the Holy Roman Empire, would be fiercely contested by the Chekos and the Germans.

In 1250, the Roman-German Emperor Frederick II HOHENSTAUFER died in Apulia, Italy, then the Kingdom of Sicily. Upon his death, and following the swift execution of his three surviving sons, the Hyperborean line of the Stanfers died out, and the kingdom entered the period that historians call the INTERREGNUM: “a kingdom between two kingdoms”, characterised by a power vacuum or the simultaneous election of two kings, one Guelph and the other Ghibelline, both so weak that they neutralised one another. It was not until 1273, thanks to a fable—the ‘resurgence’ of the institution of the seven prince-electors, which had in fact never functioned before—that it was agreed to appoint Count Rudolf of Swabia, a Habsburg, as King of Germany. From this episode, we must remember two things. First: one of the seven electors was the King of Bohemia. Second: Count Rudolf of Swabia’s reign marked the rise of the House of Habsburg, a noble family of very pure Hyperborean lineage, which exerted tremendous influence over the thrones of Europe until the 19th century.

CLARIFICATION – The Habsburg lineage only declined when successive marriages to various commoners of Jewish origin, but with a substantial dowry, caused a terrible strategic confusion in the family bloodline (loss of the Minne), with the disastrous consequences for the House of Austria that we are all familiar with. It is worth recalling, as a complement to the history we are recounting, that the mother of Ferdinand the Catholic, King of Spain who died in 1516, was the Jewish woman Henriquez. The daughter of Ferdinand the Catholic, Joanna the Mad, married to Philip the Handsome, had two sons: Emperor Charles V and Ferdinand I; the royal line descends from the latter

lineage of the German Habsburgs. Emperor Rudolf II, one of the main protagonists of our story, was the grandson of Ferdinand I and, therefore, carried in his veins the Jewish blood of his ancestor Henriquez. As this contamination prevented Rudolf II from achieving the mutation (into a Divine Hyperborean Immortal), as will be seen later, we have deemed it appropriate to provide this clarification.

Rudolf Habsburg, following a war with King Ottokar II of Bohemia and the latter's subsequent assassination, obtained Austria-Styria as spoils for his house's inheritance, whilst Bohemia and Moravia remained in the possession of Wenzel II, son of Ottokar. /However, following Rudolf's death in 1291, Henry VII, Count of Luxembourg, was elected King of Germany; he acquired Bohemia and Moravia for his House as allodial property upon the extinction of the ruling dynasties.
The war waged by Rudolf of Habsburg against King Ottokar II of Bohemia was won by the Germans at the great Battle of Marchfeld on 26 August 1278. However, far from being beneficial, this victory marked a permanent division between the Czech and German populations. "Indeed," says the historian JOHANNES HALLER, "according to all forecasts, the continuation of the union with the neighbouring German territories, as had occurred in the time of OTTOKAR II, would in time have led to the assimilation and fusion of the German and Czech populations, in a manner analogous to how, in other territories east of the Elbe—in Mecklenburg, Pomerania, Silesia and Prussia—the Wenda and Prussian populations gradually became Germanised. Whereas the separation brought about by Rudolf's victory interrupted this process, it accentuated the natural antipathy between the peoples and contributed significantly to the fact that, in the 15th century, the Czech nationalism of Hussitism turned hostile towards Germanism." (1)

It is worth noting that during the reign of the House of Luxembourg (from 1308 to 1439), Bohemia was always accorded special attention. As an example, it suffices to recall that King Charles IV, grandson of Henry VII, was the one who founded the University of Prague in 1348—the first in Germany—and raised his court to the highest level of medieval science and art.
Years later, King Sigismund of Germany, the last of the Luxembourgs, died. In 1438, his son-in-law, Albert II of Habsburg, was elected, thereby definitively returning this house to the German throne and retaining the Bohemian crown, which a descendant known to us, the alchemist Emperor Rudolf II, would wear one hundred and fifty years later.

Soon the caravan led by Hieronymus Scotto crossed the Bohemian Forest and began to travel along a well-maintained road
(1) PROF. DR. JOHANNES HALLER - HISTORY OF GERMANY - VOL. III / P. 14 - U.T.E.H.A MEXICO.

path that bordered on numerous cultivated fields and which, upon descending a hill or crossing a copse, offered the surprise of revealing the sudden appearance of the most beautiful villages John Dee had ever seen. They were unique for their meticulous neatness and perfect integration into the landscape, which made them appear almost as natural phenomena. - “The little English villages, so distinct,” thought John Dee, “have been built with the deliberate purpose of unequivocally affirming their human quality; and that is why they always appear as if cut out against the horizon. In contrast, these fairy-tale villages are intertwined with nature, so blended into the surrounding world that it is impossible, to the observer’s mind, to extract them from there without causing an abnormal mutilation to the rest of the landscape.”

Unable to distinguish the boundaries of buildings that dissolve into gardens and foliage, and failing to perceive that exaltation of form over background, which is the basis of differentiation. John Dee had the impression of having stepped into a painted image, into a painting by BRUEGHEL: - "These villages of Bohemia are akin to many paintings that the landscape painters of Holland and Flanders create by blurring the edges of things, so that as one’s gaze wanders across a landscape, upon reaching the barn, its rear, without knowing how, we find ourselves immersed in the mystery of trees, lands, skies or waters, which surround and absorb everything in perfect and monotonous continuity”.

Elsewhere in this work we shall see how the conjunction of telluric energy with certain particular characteristics of the PLACE generates a psychological microclimate in its surroundings. For a special ‘microclimate’, which surrounds certain villages in Bohemia, was responsible for the curious perceptions of /// John Dee. But it was not only the English sage; for centuries, many ‘sensitive’ people have sensed that in Bohemia there is a ‘greater facility’ for the practice of the occult sciences. And it is because of this conviction that a special class of men has always been seen passing beneath its skies, whose numbers, in those final decades of the sixteenth century, had increased markedly. They are /// those who arrive in Bohemia seeking to consummate a /// transcendent and definitive experience: the ALCHEMISTS will seek to attain the ‘magisterium’ by creating the philosopher’s stone; the MYSTICS, / inspired by JOACHIM DE FIORE or MEISTER ECKART, will attempt to experience the ecstasy of God, the UNIO MITICA; the RABBIS, through the study of the ZEFER HA-ZOHAR and the TORAH, will seek to interpret the Law of Jehovah or to create the Golem; the ASTROLOGERS will endeavour, by reading the heavens and interpreting their mysteries, to predict the future; the SORCERERS will conjure up spirits and demons to make unthinkable pacts with them; the ARTISANS. /// will work to master their craft: goldsmithing, sculpture and painting are the principal trades; etc., etc. All these men, – many of whom are, no doubt, / charlatans and quacks, but others are surely people who

—risky and even dangerous—have chosen Bohemia as the setting for their most important experiment and, in particular, are heading straight for Prague, the ancient city. Why Prague? John Dee, who was travelling with the caravan led by the magician Scotto and was already within sight of Prague, soon discovered the reason. The central plateau of Bohemia is watered by the Elbe, that river which flows through Germany to empty into the North Sea, in distant Holstein, that is to say, in ancient Frisia. The loamy soil of the plateau is drained by the Elbe and its tributaries: the Ohre, the Moldava, the Bergunka, the Vltava, etc. And Prague lies on the banks of the Vltava, a tributary of the Elbe whose waters, born in the Giant Mountains, carry powerful currents of telluric energy. But that is not all. Prague is built upon a powerful VORTEX of telluric energy possessing particular qualities, some of which we hinted at when studying the history of Nimrod. We shall discuss this subject at greater length elsewhere in this narrative. For now, let us simply say that the VORTEX itself represents a BRIDGE between the physical world and more subtle planes of existence; more technically, it can be said that the presence of the VORTEX 'WEAKENS THE BARRIER BETWEEN PLANES', endowing the place with vibrations suitable for CHANNELLING telluric and astral energies and practising all manner of thaumaturgy.

These properties possessed by Prague are, evidently, responsible for the attraction it has always held for lovers of mystery. And it is now, in 1585, that the number of such visitors is greater than ever. The explanation for this sudden interest in Prague lies in the fact that, as the city is the imperial capital and is ruled by a tolerant and wise king such as Rudolf II—who himself professes to be a 'master of Alchemy'—there are many advantages for visiting foreigners. It is possible, for example, that someone might succeed in demonstrating their 'mastery' or 'magisterium' by performing a demonstration of their art before the emperor, who, if such a test proves successful, will not hesitate to richly reward the talent on display. Apart from the fantastic possibility of practising SAFELY arts that are officially considered demonic throughout the world and punished by burning at the stake, there is the advantage of having a city that TRULY POSSESSES a telluric centre of power.

It is understandable, then, that such advantages would attract a huge number of people who populated the 'alchemists' street', the 'Jewish quarter', the 'guilds', and certain castles and counties granted by the generous emperor so that certain eminent scholars might continue their studies. Such was the case of the astronomer TYCHO BRAHE, who was able to establish an observatory in URANIBURG, having at his disposal the castle of BENATEX, where Johannes Kepler, the great astronomer who discovered the laws governing the movement of the planets around the Sun, came to reside in 1600. But Rudolf II was also surrounded by people less rigorous than Brahe and Ke-

pler. Two hundred alchemists were in the emperor's employ not to mention another five hundred who waited amidst retorts, matrixes and crucibles, for the opportunity to achieve a result spectacular enough to warrant a royal grant.

Jewish scholars were also admitted to the emperor's court, chiefly through his physician TADEO HA JEK, a native of Prague, who called himself HAGECIUS. This sinister figure introduced the emperor to the Jew DAVID GANS, the famous author of a history of the Talmud, and also arranged several meetings with the Chief Rabbi JUDA LOEW BEN BESALET OF PRAGUE. This latter figure, J. LOEW, achieved enduring fame as the first Jew to bring the GOLEM to life—the indestructible robot fashioned from clay and animated by Kabbalistic formulas that allowed the 'BREATH OF JEHOVAH-SATAN' to be breathed into it. The monster was controlled by writing the Hebrew word EMETH (truth) on its forehead, which did not affect its vital functions. But if the E was erased, METH remained, meaning 'death', and the Golem was automatically destroyed. Rudolf II received Rabbi LOEW on many occasions and may have secretly subsidised him, as was his custom.

We shall avoid detailing the innumerable number of curious // personalities who made up the emperor's court—let us not speak, for example, of the powerful guild of artisans, of the experts in precious gems, etc.—and shall only name / GEORG POPEL VON LOBROWITZ, the Pope's representative; the ministers WOLFGANG RUMPF and PAUL SIXT TRAUTSON; the Jewish banker and royal adviser JACOBO BASSEEWI; for all of them play a special // role in this story.

This, then, was imperial Prague, which welcomed John Dee as one of the most important scholars of the century. A city overrun by strange characters who liked to walk the edge of the abyss, yet home to a prestigious university that ranked among the finest in Europe, despite the defection of the German professors who had left for LEIPZIG one hundred and seventy years earlier. On that occasion, the Czech Jan Hus, a former professor, inspired by the mystical teachings of the Englishman John Wycliffe—a disciple of the Hyperborean Joachim of Fiore—attacked the corruption of the Church and publicly called on Christians to return to early Christianity. He was excommunicated in 1412, but the Czech people appointed him rector of the University, and, from his pulpit, he affirmed the supremacy of the LIVING COSMIC CHRIST over the fossilised authority of the Pope. This reckless stance adopted by John Huss led to THREE CRUSADES by the Catholic Church – as had happened some 200 years earlier in Catalan Languedoc – arriving in Bohemia to suppress the Hussite heresy. Although the crusades could not achieve any military victory – to be strictly accurate, they suffered heavy defeats – they managed to capture John Huss through a ruse, which consisted of assuring him immunity in order to agree a truce. When John Huss appeared before King Sigismund at the Con-

Council of Constance, the king had him arrested and he soon found himself at the stake, still in possession of the royal safe-conduct. From that time on, John Huss became a Czech national hero and his doctrine, expressed mainly in his book TRACTATUS DE ECCLESIA, remained largely unknown until the following century, the 16th, when it became associated with the religious struggles unleashed by LUTHER and CALVIN. Throughout the 16th century, the conflicts continued and fuelled the animosities that would erupt with singular violence in the Thirty Years' War.

When John Dee and the Druid Kelly arrived in distant Prague, they were exhausted enough to desire nothing more than an immediate rest. To facilitate this necessary recuperation, Scotto arranged for both couples to be lodged in a Franciscan monastery situated within the castle of the former Dukes of Bohemia. This choice did not please John Dee, who was particularly alarmed by the presence of the friars, as he suspected that his hosts might wish to know the contents of the armoured chest. But as there was no possibility of altering this arrangement, the four of them soon set about washing and resting.

Upon learning of the Englishmen's presence at his court, although impatience caused him palpitations—a condition common to the Habsburg family—Rudolf II decided to grant his guests eight days of rest and hospitality before granting them an audience.

Those days flew by, and so it was that one afternoon the sage was escorted to the imperial palace for his formal presentation. During the days of rest, Kelly devoted himself to winning Scotto's favour, which he achieved unconditionally when he promised to give him some of the 'red powder'. The exorcist aspired to master alchemy, and the astute Druid encouraged this expectation by promising to supply him with the powder and teach him how to make it. For this reason, despite the resistance of John Dee, who had hoped to meet Rudolf II alone, Scotto announced that 'the Emperor was expecting both of them, for Kelly's "fame" as an alchemist and gold-maker had reached his court and he wished to meet him'. Thus, alongside John Dee, Kelly and Scotto were also present when the Emperor made his entrance into the royal antechamber.

Accompanying Rudolf II was his close friend, the nobleman WIL-// HELM VON ROSEMBERG, a Bohemian of German blood, and the ineffable HA GECIUS. After the courteous greetings of the time, Rudolf addressed John Dee resolutely:

'You must know, learned sir, that I have been negotiating for years with your stern sovereign to secure the pleasure of this audience. I had already despaired that anyone would come from England to show me that most admirable pagan trophy which cost the life of my nephew Frederick of Burgundy. But now, lo and behold, I enjoy the double pleasure of receiving the trophy from the hands of a scholar of your stature. I know not what has caused

Queen Elizabeth, but, whatever the case may be, surely the constant invocations to the Most High that I have been making for a long time now to win her favour in this matter must be added to the mix . . . . .

Rudolf II spoke without a trace of irony, growing impatient because John Dee did not immediately hand him the mirror. At last, not wishing to press the mysterious Englishman, he invited everyone to visit a chamber known as 'the chamber of wonders', dedicated to housing the most complete collection of minerals, precious stones and rare stones in Europe—indeed, in the world. There were specimens of Bohemian silver, gold and emeralds from the Americas; diamonds and agates from Africa; topazes, turquoises, rock crystals of beautiful colours—in short, precious stones from all over the world, and so on. It was the most vast exhibition of stones anyone could imagine, assembled with infinite love by that alchemist emperor whom no one in his time managed to understand intimately.
The curator of the 'Chamber of Wonders', Matthias Kretz, explained aloud the provenance and the properties attributed to the various stones and minerals. He frequently consulted a book entitled GEMMARUM ET LAPIDIVM HISTORIA, published in Prague by order of Rudolf II himself and written at his request by the royal physician ANSELMO BOETH DE BOOTI.

"A portion of the cosmic soul is enclosed within the stones," Hagecious explained aloud, "and by studying their properties we shall come to understand the mysteries of the Cosmos."

The room was enormous, with vaults of wide grey stone arches supported by thick columns. It was furnished with cabinets and tables laden with classified specimens, and a multitude of trunks reinforced with steel bars in which the most valuable objects were stored. There was barely any room to walk on the floor due to the tubs and barrels intended to hold rocks and earth brought from distant lands. Against one wall, a heavy, long table held hundreds of flasks and jars containing precious liquids of the most diverse origins. It was only natural that this spectacle should amaze the travellers and that even a Druid like Kelly should be momentarily distracted.
This is what happened when Kelly broke away from the group, accompanied by Hagecious, whom he was trying to persuade to show him the famous INDICA STONE. That stone, apparently a BEZOAR, is mentioned in the ancient medieval bestiary // 'The Physiologus' as an infallible remedy for dropsy, a disease from which the Druid suffered.
Taking advantage of that moment, John Dee drew the Emperor aside and expressed the need for a private audience, a request unheard of coming from a foreigner with no rights in the German Empire, but perfectly justified in the case of diplomatic or esoteric matters. And on this latter subject, Rudolf II held regular and confidential meetings with magicians and occultists from all over the world.

‘We shall meet tonight,’ said the Emperor, ‘but my faithful WILHELM will be present, to whom I hold nothing back regarding the
matters of the spirit.’
This condition did not displease the English sage, for he had already perceived the ‘charismatic bond’ that united him with Count von Rosemberg in the mystery of pure blood, and he KNEW THAT THE COUNT WAS ALSO AN AWAKENED VIRYA.

THE HYPERBOREAN INITIATION

That night, a meeting took place between three of the most prominent viryas / awakened ones of that era, a meeting that would prove momentous for the history and future of the West. John Dee handed Princess Papán’s mirror to Rudolf II, who took it, trembling with emotion, for he was mindful of the efforts made in the past to ensure it came into his possession. Whilst the Emperor and Wilhelm von Rosenberg examined it, John Dee recounted his discoveries regarding the Enochian language, without omitting the fact that he possessed the only complete copy of Trithemius’s ‘Steganography’, which had come into his possession in the highly mysterious manner we have already described. These revelations caused great surprise among the noble listeners, who were baffled by the vulgar appearance of the stone mirror and the fact that nothing seemed to happen when they gazed upon its polished surface. If what John Dee said was true, they were in the presence of something truly magical and sacred, a sort of window onto the other world, but how was that window opened?
How were the angels summoned, whom John Dee described with such precision and rich detail? Perhaps by reciting a magic formula, as necromancers do? Or by tracing Kabbalistic signs in the style of the Jewish Hasidim? These and a thousand other questions swirled in the minds of the German nobles whilst John Dee, unperturbed, continued with his exposition.

- ‘It is thus, gentlemen,’ declared the English sage with vehemence, ‘that I managed to solve the enigmas posed by Trithem’s steganography. There now exists a knowledge that can transform the world, eliminating the distances that separate men from one another and banishing forever the pain of illness and misery: it is Hyperborean Wisdom.’ Such wisdom can only be interpreted when man HAS POSITIONED himself in such a way with respect to the world that the world seems to lose the power to act upon him. This state is attained following a purification of the blood, for it is in the blood that the cause of the confusion in which we find ourselves lies. But when confusion has been avoided, when one’s gaze has been REORIENTED towards an inner and personal point, called VRIL, which seems to be the only thing possessing true eternal existence in man, all else being pure illusion, then the

darkness and it is possible to access Hyperborean Wisdom, as I myself have done. But that knowledge can only REMAIN in this world if it is contained in the language of the birds, in that Hyperborean language also known as ENOCHIAN.

The talking stone now lay beside the nobles, momentarily forgotten. Emperor Rudolf II and Wilhelm von Rosenberg listened, keenly interested, to the ideas being expounded by the English sage. Neither of them attempted to interrupt him, prudently saving their questions to be asked later. John Dee, after staring intently at his listeners for a moment, perhaps to ensure he was understood, continued with his explanations:

- I must warn you that a conspiracy is bearing down upon my work. It is being carried out by demons who inhabit a hellish place called Dejung, about whom I have frequently been warned by the angels, though until now I have not come to understand their mystery. It is evident that these infernal beings have disciples amongst men who faithfully carry out their orders, but I have not learnt to distinguish them, and it is even hard to believe that their power is so great as to have infiltrated the highest echelons of government. Nevertheless, I must assume this to be the case, for my sovereign, Queen Elizabeth I, has behaved strangely since learning of these mysteries—and I would even say contradictorily, unaware that much of my research was carried out at her express request. A climate so hostile to my interests developed in England that I came to fear for my life, and if I managed to save it, it was surely due to the intervention of the Hyperborean Siddhas and to your pure blood, Your Majesty, which has driven you to press your case with Elizabeth I. I am also unaware to what extent the demons are capable of acting here in Prague, but the fact that I have arrived safely, carrying the stone and the valuable manuscripts, is an encouraging sign. You must know that I have come to distrust my own wife and my companion Kelly, to give you an idea of the extent to which I suspect everyone. But now, in your presence, I feel there is a strong likelihood that Hyperborean Wisdom may one day transform the world, paving the way to immortality and a return to the primordial paradises.
For all these reasons I have given you, generous emperor,
it is that I wish to make a request of you. As it is essential to
preserve the Hyperborean Wisdom, just as the angels command and
as reason also advises, I propose that you designate in /
the strictest secrecy one or more persons of your trust, /
subjecting this choice to my approval, so that we may continue our
investigations. It is also necessary to have a place //
sheltered from prying eyes, where this plan may be carried out /
with prospects of success. If you agree, prudent Emperor, you will
have accomplished a great work that only your descendants

and which will enjoy the approval of the angels. Emperor Rudolf II: I am not exaggerating when I tell you that the redemptive work of Christ-Light is in your hands!

Rudolf II and Wilhelm von Rosenberg remained silent and pensive for several long minutes. It was clear that they were impressed and found it difficult to speak after John Dee's account, which had lasted over two hours. At last, the Emperor fixed his gaze on the English sage and said resolutely:

- Prove to me what you say, and you shall have all the support you have requested.

Such a condition was undoubtedly expected by John Dee, for he hastened to say:

- There is no impediment to men as noble and pure as yourselves taking part in the terrible mystery of Hyperborean Wisdom. 'Do you ask me for proof? The best proof will be your own transformation. For I shall bring you face to face with the angels, and they will dispel all your doubts and fears. In the presence of their sublime majesty, nothing impure can exist; BUT WHAT REMAINS OF YOU AFTERWARDS will be good and beautiful.'

After uttering such suggestive words, John Dee requested a bucket of water from the Vltava, which was sent for immediately. They were in the highest room of a round tower, adorned on its single circular wall with four pointed-arch windows through which the magnificent starry sky of Bohemia could be seen. In the northern window, clearly outlined, a crescent moon added a certain oriental charm to that fantastic scene. No sooner had his request been fulfilled than the English sage began to work with the water from the Vltava. First he removed the carpet covering the rough flagstones and then, using a brush, drew a circle with the water, inviting the eager nobles to STAND within it. Having done this, he traced several RUNES, always with water, inside the circle and on the chest of each of the knights. He quickly spread a green cloth OUTSIDE THE CIRCLE, which he had taken from among his clothes, and placed Princess Papán's stone mirror upon it.
Having completed these preparations, John Dee let his gaze wander around the room and over the two German knights who remained on tenterhooks. The result of that inspection must have been to his liking, for, making a nod of approval, he said:

- Well then, Emperor of all Germany, you shall now offer the Enochian language, which will cause the angels to appear, for that is the secret of the mirror. The angels respond only if the RIGHT WORDS have first been UTTERED, if one has demonstrated mastery of the language of the birds. Pay attention to what you SEE, Emperor, but also heed what your pure blood TELLS you! The same applies to

you, noble Lord of Bohemia. Having said this, John Dee stepped inside the circle of water and began to speak in the Enochian language.
Accustomed to witnessing the failure of numerous demonstrations of magic and alchemy, the German nobles could not prevent a certain prior scepticism from taking root in their hearts. But when John Dee uttered the first syllables and both realised that those sounds COULD NOT be human, a growing sense of dread simultaneously assailed them.
The nobles began the experience with their gaze fixed on the Aztec stone, strangely contrasted by the green cloth, but when John Dee's words rose in an irresistible harmony of LIVING SOUND, they felt a wave of dizziness wash over them. Rudolf II was the first to look to the sides, outside the circle of water. And the spectacle that then presented itself made him tremble, his capacity for wonder completely overwhelmed. The water in the circle shone strangely and seemed to burn at times. In fact, something strange had happened to the water, for it had seeped into the stone floor, leaving a circular mark that can still be seen today, four hundred years later. But the strangest thing was not that, but something TO DO WITH 'MOVEMENT', or at least that is what Rudolf II believed, for that room in the tower, which constituted the reality outside the circle—its surroundings—seemed to have gained speed to such an extent that the adjacent objects were losing their shape and blurring before the startled eyes of the nobles. Everything seemed to VIBRATE at great speed, becoming blurred and transparent, though in a moment of lucidity the terrified emperor thought that perhaps / it was he who was SLOWING DOWN, that something within him was losing speed or MOVING IN REVERSE to the rest of things.....
Only John Dee's voice remained constant, the circle, / within which they felt happily safe from that growing chaos, and the stone mirror upon the green cloth. The mirror appeared, now that everything outside the circle was becoming blurred, / strangely clear and incredibly alone. This phenomenon continued until, outside the circle of water, nothing could be distinguished save the stone mirror, surrounded by a green luminosity which Rudolf II attributed to the invisible presence of the cloth upon which it rested. But one would be mistaken to // believe that these REFLECTIONS indicated any serenity in the two nobles or were a sign of reason. In reality, they were concepts that sprang foolishly from a rational consciousness on the verge of dissolution.

That consciousness which we use daily to live out ///
our daydreams, characteristic of STRATEGIC CONFUSION, is //
sustained by a multifaceted ego that is pure mechanism. There
is no stable SELF that remains beyond the questions
inherent in rational dialectic, but rather a multiplicity of
CONTINGENT selves in terms of their emergence, yet
immediately DETERMINED by the mechanics of the brain. And, following the succession /

of the selves, the only permanent thing is, ironically, the ILLUSION
OF BEING. That 'BELIEVING ONE IS' [someone or something] which keeps us in /
the strategic confusion of a completely illusory world
but which, nevertheless, we blindly affirm as real. That is why 7
ordinary rational consciousness, its 'I', is the first concupiscence
that poisons the immortal spirit of the virya. And it was that
consciousness that stood on the brink of dissolution in our
heroes, to which isolated concepts and 'scattered' reflections
arrived. Like sparks, which shone for an instant only to /
die out, so were the ideas emitted by the dying
egos, the 'REFLEXIONS' we mentioned in the previous
paragraph. But such a dissolution of consciousness was far from
representing a fall into the unconscious, a loss of meaning.
On the contrary, a HIGHER CONSCIOUSNESS was emerging //
, asserting itself beneath the tatters of ordinary consciousness.
The epicentre of the phenomenon lay in the blood, and its
triggering factor was undoubtedly the Enochian language that //
John Dee continued to recite imperturbably.
What was he saying in his speech? THEY COULD NOT YET UNDERSTAND IT. But the words spoken, wisely intoned, produced in the two listeners an unmistakable sense of familiarity. When John Dee began to speak, after the initial surprise, Rudolf II found himself thinking: how had he forgotten this language? He was sure he had heard it before, but where? When? It was maddening to witness the struggle between REASON and GNOSIS. Reason ASSERTED that he had never heard anyone speak in the Enochian language, and gnosis countered with THE CERTAINTY that it had indeed happened. And, as the reality outside the circle of water faded away, reason yielded its strength to the gnostic content of the blood, which grew ever more present. It seemed as though the blood was building in pressure and surging to his temples, but that was not the case; rather, one could FEEL WITH THE BLOOD and FEEL THE BLOOD, and this newly discovered AWARENESS OF THE BLOOD generated the APPARENT SENSATION of pressure or clouding of the mind. Finally, there was a sort of inner explosion; // it was but an instant in which Rodolfo II saw everything red and felt himself falling into a liquid torrent, and a sensation of COLD FIRE permeated every sphere of his being. That explosion marked the definitive abandonment of ordinary consciousness and of his rational selves. And the sensation of falling into a liquid torrent—which, we repeat, lasted but an instant—was in reality the replacement of the ordinary consciousness of the past, which we call RATIONAL CONSCIOUSNESS, by the GNOSTIC CONSCIOUSNESS of the awakened virya moving towards mutation. That is why Rodolfo II, who WAS for an instant the liquid torrent, was now ALL-CONSCIOUSNESS, without physical limits of any kind. He clearly sensed the PURE POSSIBILITY that REACHING THE ORIGIN would entail, and could almost see the uncreated worlds, the non-existent flowers, that would follow the conquest of the Vril. Vril is the possibility—the only possibility—of BEING; / but it also signifies PURE POSSIBILITY: from Vril, everything is

possible, starting from the uncreated, from that which is yet to be done. Vril is, thus, absolute and eternal individuation. Its conquest signifies the definitive abandonment of the world of the Demiurge, of his perpetual deceptions, of the bondage to his accursed and idiotic law of evolution. NIRVANA, SAMĀDHĪ, (1) nihilistic contemplation, identification with nature, the diffusion of consciousness into the pantheistic world, 'feeling God in all things', and any other form of participation in the Plan of the One ultimately entail SWALLOWING UP in His Exalted Belly and the death of individual consciousness. Vril, on the other hand, is the only possibility of being and is, at the same time, pure possibility.

We were saying that Rudolf II, who, thanks to his intuitions, was already on the verge of transformation, was at a certain point 'all science'. For him, there was no longer a physical body, and if he still heard the words in the Enochian language, that hearing certainly did not occur through the physical ear or any other sense. Rudolf II was fully aware of everything happening around him; for, following the brief burst of blood, his lucidity seemed to have multiplied to a degree he had never before experienced (not even when he ate the hallucinogenic mushrooms that Hagecious had him brought from America). And this OMNIPRESENCE of the emperor, we wish to clarify, was not caused by an out-of-body experience, such as that practised by the magicians of India and Tibet. 'Out-of-body experiences', 'astral travel', 'astral projections', sensing the 'etheric body', the 'astral body' or the 'perispirit', etc., etc., HAVE NOTHING TO DO WITH HYPERBOREAN WISDOM. These phenomena, which are to some extent real, are SATANIC TACTICS that offer NO POSSIBILITY OF LIBERATION but, on the contrary, produce greater confusion in the virya, since they extend that confusion to other planes.
Anyone who practises "astral projection" and "astral travel" will surely be thoroughly entertained for a long time, but it is inexcusable that such a foolish attitude will ultimately lead them to be swallowed up by their "God".
The experience we are recounting has no connection with the usual esoteric nonsense of the Synarchy. It must be interpreted, in the light of Hyperborean Wisdom, as a "Gnostic initiation through pure blood", the word "blood" and everything we say about it being to be taken in a SYMBOLIC AND ANALOGICAL sense.
In that state of omnipresence, Rudolf II could still hear the Enochian words that had torn him from the illusory world to transport him to the only thing enduring within it—now he knew this with certainty—: the Gnostic content of the blood. And this CONTENT,

(1) These terms are taken in the sense given to them by Buddhism. We make this clarification because in Kaula Tantra they are given another, more ancient meaning, which might be considered acceptable to Hyperborean Wisdom.

which is nothing more than a memory—but without which we would be nothing but animal-men, pasu—initially evoked in him an indefinite reminiscence. The reminiscence, that is to say: the Minne, though not very clear, induced a feeling of nostalgia for THAT TO WHICH THE contained memory ALLUDED, and this feeling grew so so intense that it eventually turned into anguish. That feeling —perhaps the last human feeling still remaining in Rodolfo II—accompanied him as, in his omnipresence, he listened to John Dee speaking the Enochian language. And we emphasise this because, as the discourse unfolded, a mixture of anguish and pleasure affected the emperor. Just as when the greatest love gives us the sensation that our chest is about to burst, and not even the presence of the beloved woman is able to mitigate this feeling—a mixture of pain and pleasure—so too did John Dee's voice plunge the emperor into the anguish of lost origins and into the present bliss of hearing the evocative word.

We must now clarify that anguish has its dark origin in fear. And both, anguish and fear, are feelings, that is to say, vibrations of the 'emotional body' of the pasú. The awakened virya, in order to achieve the mutation of his human nature into superhuman and to conquer the Vril, must first abandon all feeling, all emotion. Once he has obtained the Vril, he will be able to CREATE for himself the WITNESSES he needs to exalt his creation, and if… he deems it convenient, he will have as many // feelings and emotions as he wishes, without limits, DREAMING of entire universes of EMOTION, of worlds of poetry and love / without name. But whilst remaining in the Universe of the Demiurge, one must bear in mind that every emotion IS BORROWED; it stems from the vibrations of an astral energy body, associated with the physical body, designed to favour the EVOLUTION / OF THE PASU. That is why Hyperborean Wisdom teaches that "fear is a strategic weapon" and that "emotions are the most / VISCID form of illusion". Every emotion—love, fear, desire, etc.—is SHARED with the Demiurge because it is generated in a body formed of pantheistic matter.

A "memory", any memory, triggers various emotions associated with the idea it brings to mind. We are all capable of smiling when "remembering" the good times we have experienced, just as we can find ourselves involuntarily caught up in anger, pain, bitterness, etc., when reliving negative experiences we thought were buried in the past and which "memory" has suddenly made present and real. We are all familiar with this and it seems obvious to point it out. But the fact is that "LA MINNE", as a MEMORY contained within the blood, also CAUSES a feeling of nostalgia, necessary to tear the consciousness away from the confused world in which it is immersed and MOTIVATE it to seek the origin. But this nostalgia and all subsequent feelings are abandoned once the path to the origin is visualised and it is understood that the spirit is

STRANGER TO THE WORLD OF THE DEMIURGE. It is therefore legitimate that, upon perceiving the Minne, one should experience nostalgia; yet this must never degenerate into anguish or any other feeling, for in that case one would be in the presence of a new strategic confusion

Hyperborean Wisdom asserts that the nostalgia for return is an UNCREATED FEELING and, therefore, NOT DETERMINED by the laws of the Demiurge. Upon perceiving Minne, one experiences nostalgia, a true arrow aimed towards return, but this 'feeling' is the only one that DOES NOT ORIGINATE in the astral body but in the blood. Perhaps nostalgia is also a / memory, but the truth is that everything pertaining to it / remains a mystery. It must now be borne in mind that, according to Hyperborean Wisdom, the awakened virya—that is, the one who has experienced Minne—DOES NOT YET EXIST but has the / potential to exist insofar as they set out towards the origin and / its implicit mutation. "Fear is a strategic weapon" widely used by the enemy, and that is why, when the virya SEES THE ORIGIN, fear immediately assails him. The part of his body that participates in the Demiurge's pathetic world reacts against gnosis, inducing the virya to PROJECT HIMSELF into time, as a tactic of confusion. Fears of "not arriving", of "wasting time", of "losing prestige", etc., all originate in the illusory projection of consciousness into time (past or future), believing that one can "calculate" or "foresee" what will happen. That is why the virya must be fearless and bold like Nimrod if he truly wishes to succeed. Any 'calculation' or 'speculation' has invariably been induced by the Demiurge, as part of his tactic to provoke fear. And all fear is always of 'external' origin, alien to one's own being.

We have set all this out to make it clear why, in the course of the experience we are recounting, the noble Wilhelm von Rosemburg went further than Rudolf II, succeeding in transmuting himself into an immortal Siddha. Rudolf II was hampered by the deeply ingrained sentimentality resulting from his Catholic Jesuit upbringing and the consequent inability to avoid confusion, even whilst on the brink of transformation. He was an awakened virya, and from that day forth he would be even more so, but HIS HEART OVERPOWERED HIS PURE BLOOD, and this error cost him individuation.

What happened can be summarised as follows: both nobles underwent a similar psychological process when John Dee uttered the words in the Enochian language. And both experienced the 'explosion' that preceded the abandonment of rational consciousness and the 'fall' into the liquid torrent of pure blood. Then Rudolf II transformed into an omnipresent consciousness that revelled in hearing the forgotten language and, at the same time, suffered the anguish of return; that is to say, Rudolf II adopted a CONTEMPLATIVE attitude towards the phenomena that affected him so intimately. Wilhelm von Rosemburg, on the other hand, having reached that point, lunged towards the origin (if one may say so of a

psychological ACTION) without hearing, without seeing, closing himself off to every sensation and every thought outside the firm resolve to return. And this bold spiritual stance is the perfect expression of the STRATEGIC ORIENTATION attained by a virya who CAN NO LONGER BE DECEIVED.

IF THERE WERE A HEAVEN WITH CHERUBIM FOR THE HYPERBOREAN VIRYAS, THEY WOULD SURELY SING 'HALLELUJAH' IN PRAISE OF WILHELM VON ROSEMBERG'S COURAGE. BUT THERE IS NOT. And only we, the viryas still chained by Jehovah-Satan and his demons, can applaud this display of supreme courage that is the conquest of the Vril, for, as we have already said, this entails 7 THE HORROR OF BEHOLDING THE INEFFABLE FACE OF THE DEMIURGE.
Wilhelm pressed on beyond where Rudolf II had stopped and, from an omnipresent consciousness, became an OMNISCIENT consciousness, revealing to the thousand eyes of his pure blood the forgotten truth, which IS THE WHOLE TRUTH. In an instant, he UNDERSTOOD EVERYTHING, and the words in the Enochian language of John Dee became miraculously intelligible.....
Hallelujah, Wilhelm von Rosemberg! Hallelujah to him who has set out to conquer his right to exist. AND WHO IS ALREADY, FOREVER.
Wilhelm von Rosemberg's attitude was one of active participation in the process of his own redemption or, to put it another way, 'gaining a strategic position, asserting himself in it, and boldly launching an assault on the final stronghold'. But Rudolf II, who succumbed to passive contemplation and was OVERWHELMED by anguish and fear, failed to make his way back, suffering the painful condemnation of remaining in strategic confusion.

We wish to say something about the "action" and "passive contemplation" that we have cited as the attitudes of Wilhelm and Rudolf II respectively. It should be borne in mind that the "action" mentioned here is a PSYCHOLOGICAL ATTITUDE, distinct from the CONCRETE or physical ACTION that characterises the "path of action" of the Mahabharata or the "warrior's decision". To undertake CONCRETE ACTION, it is necessary to first adopt a set of strategic guidelines similar to those we have briefly mentioned in the story of Nimrod. But it is worth remembering that Hyperborean Wisdom suggests NOT UNDERTAKING ANY ACTION, // unless it takes place within the framework of Hyperborean Mysticism, a matter which will be developed in Book IV. Any other 'action', concrete or physical, will be very easily exploited by the enemy, for without strategic guidelines, the course of action will be erratic and confused, ultimately favouring the Synarchy. In fact, any action aimed at the search for a 'guru' or an 'Esoteric School' culminates in some form of dependence on the global network set up by the Synarchy. The following recommendation therefore applies: refrain from taking action if the relevant decision has not emerged from the pure blood. On the other hand, the Sabi-

Hyperborean Wisdom unreservedly advises INNER ACTION, for, whatever direction or course it may take, it can ultimately lead only to the perception of an infinity of real paradoxes, and these will alert the conscience to the failings of reason.
Finally, let us say that 'passive contemplation', as an inner psychological stance or an expression of outward behaviour, is always the product of strategic confusion and must be rejected as yet another form of concupiscence. When the virya refrains from external action, following a strategic guideline, this does not mean that it has adopted a contemplative attitude but rather, on the contrary, that it has become pure potency; it has acquired the stillness of the drawn bow awaiting the moment to release the arrow, of the armed arm a moment before delivering the fatal blow. There is stillness, but let no one be deceived: there is also action in potential, for to be an awakened virya is to have adopted an irreversible STATE OF ALERTNESS.

Let us now return to the round tower where John Dee summoned the Hyperborean angels speaking in the Enochian language. The psychological processes we have outlined in some detail occurred within a TIME OF ITS OWN within the circle of water, which moved at a different rhythm to external time. A TEMPORAL DESYNCHRONISATION had occurred, necessary, moreover, for the effective mutation, and for that reason, although the fine Prague clock resting on a small table indicated that only five minutes had elapsed, within the circle the passage of time was noticeably greater. Be that as it may, the fact is that an outside observer would have claimed that in about five minutes the ceremony initiated by John Dee had reached its climax. Of course, the two German nobles were indifferent to the passage of time and no longer perceived anything of the reality outside the water circle. Only the voice of John Dee and the image of Princess Papán's mirror reached them clearly. But the microclimate in which they were immersed induced a growing sense of tension and anticipation that revealed, precisely, that the ceremony was reaching its climax. And it was at that moment, of unbearable tension, that John Dee's voice rose and his words seemed to evoke forbidden names, the primordial designations of those who accompany Christ-Lucifer whilst awaiting the return of the viryas: Ana el, Kus, Apollo, Wiracocha.... And then, emerging from a blaze of blinding green light, precisely from the spot where the Aztec stone lay, two Presences made their appearance... and spoke. How can one describe these sublime Hyperborean Siddhas when the mere sight of their faces nearly ended the lives of Rudolf II and Wilhelm von Rosenberg? It is impossible to conceive of beings so PURE without one's sanity being gravely endangered. For if one still possesses anything human, animal, or pasu; if one professes any dogma or moral code; if one feels any attachment to matter or to the work of the Demiurge; if one

harbours in the heart any feeling, whether for or against something or someone; if any of these things affect our spirit, then it is better to ignore the divine images of the Unknown Superiors, for our mental balance will be in danger. The countenance of the Hyperborean Siddhas must be HINTED at to the viryas, for those who are chained to the material world—that is to say, in strategic confusion—could not directly withstand the terrible Presence that would reveal to them, by that very act, their wretched condition as slaves of Jehovah-Satan. For if that were to happen, from the depths of their misery, HONOUR would arise—the sole moral code of the Hyperborean virya—and this primordial instinct would strike them down like a bolt of lightning.
That is why, when the German nobles found themselves before the Presences, only Wilhelm withstood the terrible ordeal without losing consciousness, though his hair turned white as ash and he bore it thus until his death. Wilhelm withstood it because minutes earlier he had attained the Vril and was now himself a Siddha. And if he remained there still, it was because his OMNISCIENCE had revealed to him that his presence would be necessary for the good of the race, assisting John Dee in his mission. Rodolfo II, on the other hand, who had failed in his attempt to reach the source, still retained much of his humanity, and when confronted by the divine Presence and His Word, his capacity to withstand the horror proved insufficient: with a piercing scream of terror, he fainted.

It was a terrible and heart-rending cry that the German emperor let out. So loud that it caused the men standing guard downstairs to rush in. And this interruption brought the experience to an end. The surprised and rough-mannered soldiers witnessed an unusual spectacle upon entering the upper room of the tower: those who entered first thought they saw, in the centre of the room, a circle of fire and smoke spinning violently, and, within it, figures that seemed to be moving indistinctly. But the fiery vapours enveloping those present quickly dissipated, and it was then seen that the emperor lay on the floor, attended by Count Von Rosemberg—curiously grey-haired —and by the strange guest.

Hours later, in the royal bedchamber, the emperor presented a pitiful sight: he was burning with fever and at times would sit bolt upright with bulging eyes whilst shouting incomprehensible phrases. Then he would burst into loud laughter or break into hysterical sobs. Doctor Hagecious, more concerned for his own future than for the emperor's health, persistently questioned Count Von Rosemberg:

'You must know what has happened to him, Count. You are wrong not to trust me, for the emperor's salvation may depend on what you can tell me.' He lowered his voice so that John Dee, standing at the foot of the bed, could not hear. 'If it is a spell /

cast by the Englishman, know, noble Lord, that we can break it. Or we can force him to confess his sorcery. I believe you must speak before it is too late.

- ‘The foreigner has done nothing wrong,’ the Count stated with annoyance. ‘He has recounted part of his investigations to us, and this account, by virtue of its realism, has made a deep impression on the Emperor.’

- Well, he certainly has been convincing! - exclaimed Doctor Hagecious ironically - His eloquence must be as fine as that of Cicero, the Roman.

- ‘You are making a grave mistake in mocking and doubting my word, for things have happened exactly as I have told you,’
replied the Count in an offended tone. ‘The Emperor will confirm this himself when he recovers, for, I assure you, his ailment is but a passing one. He merely needs rest, and you would do well to help him sleep with some herb.’

- You must forgive my zeal,’ apologised Hagecious, ‘but it is the Emperor’s health that concerns me and makes me seem discourteous. And what of your appearance? Have you looked in a mirror? You are a sight to behold, Count! Your hair has turned grey by twenty years, and your face is no better off. Look, I do not wish to offend you, but you must remember that I am a former physician and have seen all manner of ailments. Once, many years ago, I attended to a poor peasant who had been frightened by a bear. The man had been threatened by some gypsies that he would be bewitched and pursued by the devil. One night, as he was returning from his labours, he sensed someone’s presence behind him. Turning round, he recalled the gypsies’ threat, and upon seeing the enormous figure looming before him, he had no doubt that he was facing the devil. Fortunately, the scream of terror he let out drove the beast away, but look how curious: his appearance after such an ordeal was similar to that of the Emperor now. That is why I believe that, apart from hearing what the Englishman told you, you must have seen something.....

- ‘We saw nothing,’ the count asserted vehemently. ‘No demon visited the tower whilst we were there, and I repeat that the Emperor will soon recover.’

- ‘I am amazed by your confidence in his recovery, given that you are no doctor,’ said Dr Hagecious with renewed irony. ‘But I shall heed you on one point: I shall administer poppy juice to the Emperor… And I shall call Scotto to perform an exorcism.’

Thus ended that unforgettable night: Rudolf II plunged into the drowsiness of the opium poppy whilst Scotto performed his exorcist rites; Wilhelm von Rosemberg and John Dee, now comrades in the same ‘inner circle’, planning the future; and Hagecious, Kelly and the papal nuncio Georg von Lobrowitz conspiring

to eliminate John Dee.

VI -

But let us leave these earthly characters for the moment and return to the tower, a moment before Rudolf II utters his terrible cry. We said then that the Siddhas Hyperbo-7 had spoken; might we know what they said? Is it possible to capture even a faint reflection of those eternal voices? We shall merely attempt to HINT at their message. But first, it will be necessary to say something about these magnificent Presences. It will be very brief, for nothing needs to be added to the grandeur that the mere mention of their names evokes in the Minne of every virya.
To begin with, it should be clarified that these were not the 'angels' who usually communicated with John Dee in England and whom he had long been unable to contact—curiously, since Kelly's 'chance' appearance. No. These beings in Prague were infinitely more formidable than those he had seen in the stone mirror, back in beautiful Albion. And their sudden manifestation immediately made it clear to John Dee that, being in Europe and in the company of the Emperor of the Germanic peoples, the conditions of the experience were greatly altered—or, rather, its quality was affected. For one of the Siddhas was he whom the Germanic peoples of the North call ODIN, but whom those of the East—those who were guided by Him from Mount ELBRUS to EUROPE—more properly call WOTAN, the Lord of WALHALLA. A terrible and overwhelming Presence, that of this Divine Hyperborean, whose distant MEMORY is firmly engraved in all Germans. However, although this image of Wotan was sublime and striking, the one who truly instilled a paralysing terror was his KAMERAD, the Divine Hyperborean Anael. This utterly fiery Being, also known as the Lord of Venus, induced through his resplendent and flaming Presence the immediate perception of an order alien to the material Universe, of worlds whose vision is forbidden to the slaves of Jehovah-Satan. For whilst Wotan, the ancient Hyperborean guide of the Germanic peoples, will be the one to raise up those peoples henceforth and draw the entire Indo-Aryan white race into that rebellion until the end of the Kali Yuga, Anael is the Lord who will act during the decay and catastrophe in which the GOTTERDENMERUNG will manifest itself here on Earth. It is he who, in the dark days of the West, will guide the Asian Hyperborean peoples of the yellow race until he places them at the head of humanity through the NATIONAL-SOCIALIST alliance with the Hyperborean peoples of Africa and Latin America. But this will come after terrible conflicts, when the millennia-old and satanic work of the Synarchy is laid bare and the end of the Kali Yuga comes to pass. Then a new civilisation will be born, with its centre in the South, possessing the ancient secrets of Hyperborean Wisdom, and dedicated entirely to the quest for spiritual liberation and COLLECTIVE MUTATION. It will be in that era, after the

Synarchic work has been destroyed and a sufficient STRATEGIC ADVANTAGE has been achieved, that the Hyperborean Siddhas will once again reveal themselves to the viryas, accompanying that planetary event which will mark the definitive end of SPIRITUAL BONDAGE: the Parousia of Christ Lucifer.

We have just explained who the Hyperborean Siddhas were who, on that night in 1585, manifested themselves before John Dee, Rudolf II and Wilhelm von Rosenberg. Let us now listen—and let us try to do so by appealing to the MEMORY OF PURE BLOOD—to what those Exalted Beings said. These were words expressed in the LANGUAGE OF THE BIRDS; concepts that we can scarcely HINT at in profane languages, which are more suited to composing the flashy and deceptive SLOGANS of the Synarchic Strategy than to expounding transcendent ideas. That is why we urge caution when reading what follows, as we have attempted to express the inexpressible, with the sole intention that this should NOT BE READ TO LEARN, BUT RATHER TO REMEMBER, EACH ONE, THEIR OWN VERSION OF THE TRUTH.

SECRET HISTORY OF THE THULEGESELLSCHAFT
EPILOGUE TO THE ADVENTURE OF DR JOHN DEE

Fifteen days after the events described, Rudolf II had recovered sufficiently to receive his visitors standing. The emperor's illness, news of which had been swiftly spread by friends and foes alike, gathered around his bed a constellation of figures, some moved by sincere concern for his failing health and others—the majority—driven by dark and unconfessable ambitions. Among the latter, his brothers Matthias and Maximilian undoubtedly stood out, as they ardently wished to inherit the alchemist emperor's legacy. However, as has been said, Rudolf II recovered to a considerable extent, although this improvement, in Hagecios's view, was not complete, since the emperor spent much of his days in the Tower where he had suffered the fainting spell that had struck him down.

He would often remain there for hours, staring into space, and it was not unusual for him to burst out every so often in bitter lamentations that no one understood. This state of affairs continued for several weeks, during which the efforts of his close associates to combat such profound melancholy proved futile. Not even the attentions of his mistress, Catherine Stra-da, nor those of other gracious ladies whom Scotto used to introduce to the Emperor, could draw him away from the Tower. Finally, after two months of bitter seclusion, it was his faithful friend Wilhelm Von Rosem-berg who managed to make him reflect on the folly of / continuing with such behaviour.

The Bohemian nobleman, meanwhile, had taken it upon himself to protect John Dee, upon whom the most insidious rumours had fallen. However, as the emperor recovered, his former prestige prevailed over intrigues and superstitions, and soon the English sage was seen lecturing at the University of Prague and visiting many castles where certain noble and learned interlocutors attempted to coax his secrets from him. But John Dee had no desire whatsoever to increase his dubious fame, for the risk of provoking the Catholic faction was growing ever greater. On the contrary, his greatest hope lay in Rudolf II agreeing to save the Steganography and the manuscripts in the Enochian language.

'Prove to me what you say,' the emperor had promised, 'and you shall receive all the support you have requested.' As John Dee saw it, the presence of the Siddhas constituted definitive proof of the truth of his claims. All that remained now was for the emperor to keep his word. And that this would indeed happen "was beyond doubt", said the nobleman Wilhelm von Rosemburg, who at all times expressed cheerful optimism regarding the successful outcome of the venture.

And so it was that one afternoon the following dialogue took place between Rudolf II and Wilhelm, whom the former had stubbornly refused to see since the night he fell ill.

- ‘Dear Rudolf,’ pleaded the Bohemian nobleman, ‘for the friendship we have shared since our childhood days, for the memory of the many adventures we have shared, and, in short, for the terrible secrets we share, I beg you, bearing in mind these bonds—which conclusively prove my eternal loyalty—to accept the advice I have come to offer you.

"You must overcome the grief that overwhelms you—the reason for which only I know—and return to courtly life. Otherwise, you will cause yourself irreparable harm, for you run the risk of sinking into the darkness of madness. I know how much you suffer for the lost opportunity and how heavily the pronouncements of our guide Wotan weigh upon your soul...

- ‘Do not remind me of it!’ cried Rudolf II, burying his head in his hands in despair.

- ... “But what is done is done,” continued Wilhelm von Rosenberg, paying no heed to the Emperor’s interruption, “and now we must look only to the future. The task that awaits us is of the utmost importance if we are to act for the good of the race, but this can only be achieved, it must be said, if we have your support. Otherwise, all will be lost, beloved Rudolf, sovereign of the Germanic peoples...”

- ‘Do you truly believe that?’ asked the emperor, a glimmer of hope lighting up his blue eyes. ‘Is it possible that there is still a way to serve the terrible Gods // that the Englishman has evoked, and, more importantly, to avoid / their wrath?’

Rudolf II had visibly paled at the mention of the Hyperborean Siddhas, but, having recovered somewhat, he continued speaking to his dear friend Wilhelm von Rosemberg:

- If that is the case, if you believe it possible, you may count
on my willingness to carry out the Englishman’s plans and
thus appease the wrath of the gods. But I tell you, dear
Wilhelm, that the effort you ask of me is great,
for after the dreadful visions I have had, the ties that bind
me to life are not very strong. It will be hard enough
for my frail spirit to return to the daily activities of
the court.

- Your decision, wise Archduke, is the most correct.
Be assured that you will contribute like no other to making
the motto of your House a reality: A, E, I, O, U. (1) In the future, //
perhaps not too distant, from Austria shall arise Wotan’s envoy, he
who shall raise the Germanic peoples to the pinnacle of universal power
and unmask before the world the true enemy of

- (1) A, E, I, O, U. = AUSTRIAE EST IMPERARE ORBI UNIVERSO – ‘it is Austria’s duty to rule the whole world’. Motto of the House of Austria since the 15th century.

the Hyperborean race. And that great leader, as has been promised, / will act so relentlessly against them that his name will never be forgotten by men. Glory shall be Austria's, and perhaps, in those days, no one shall remember you, Rudolf II, for the memory of men is fragile; but rest assured that in Valhalla you shall live eternally alongside the bravest heroes of the Hyperborean race. Follow my counsel and return to your ordinary life. Approve the Englishman's work and thus allow those future blessings to come to your House. I assure you, noble Rudolf, that such is the will of the Gods!

So vehemently spoke the noble Wilhelm that Rudolf II, driven by an irresistible impulse, embraced his friend whilst uttering, moved, these words:

- I shall heed you; as you say, my faithful Wilhelm. Hearing you, I realise that through your mouth speaks a Higher Power, whom I shall not be the one to contradict. I have been deeply shaken by the events of which you are well aware, and I have almost lost my wits, but now a new light has brought clarity to my mind. Wait until tomorrow, so that I may regain my strength through rest, and then we shall discuss what must be done to fulfil the Englishman's request:

One must not assume, upon reading these words, that John Dee's problems were definitively resolved. The English scholar still faced numerous difficulties before his aim of securing, for future humanity, knowledge of the Enochian language and Steganography could be realised. Such was the will of the Siddhas, and a Hyperborean Knight of the calibre of the noble Wilhelm had joined the mission to fulfil it alongside John Dee. Everything seemed to be proceeding in that direction, were it not for the fact that Rudolf II grew increasingly worse, displaying strange behaviour that extended to hostility towards John Dee and indifference towards his mission. Towards Wilhelm von Rosenberg, his dear friend, he displayed an ambiguous attitude that fluctuated intermittently between affection and resentment. The latter sentiment was perhaps due to knowing that his friend had triumphed in the spiritual trials they had undergone together. The truth is that the Emperor showed signs of being profoundly ill, suffering from an ailment so strange that none of the many doctors and scholars at his court were able to comprehend it. Of course, no one was aware either of the mysterious events that had taken place that night in the Tower. That is why we, who have witnessed the drama of Rudolf II at close quarters, shall endeavour to understand his surprising subsequent behaviour in the light of Hyperborean Wisdom. In this way, the events we shall narrate later will become comprehensible; they constitute the culmination of the story of John Dee and, in a certain sense, point to the metaphysical origin of the Thulegesellschaft.

We have already explained in the previous chapter the reasons why

which Rudolf II failed when the opportunity presented itself, through John Dee, to transmute himself into a Siddha / immortal. It should now be added that although Rudolf II was // from that experience an 'awakened virya', his failure to attain the Vril placed him at a STRATEGIC DISADVANTAGE with respect to the concrete world of the Demiurge. The concept of 'strategic disadvantage', as well as that of 'strategic confusion' and others, will be properly defined in Book 4. For now, it will suffice to know that, analogously, the strategic disadvantage is equivalent to a WEAK SPOT IN A WALL; it is the desperate plight of those who, having been besieged by the enemy in a walled stronghold, realise with horror that it is unable to withstand the enemy's pressure and is on the verge of yielding at a WEAK SPOT. The disaster that follows the fall of the stronghold is analogous to the loss of reason in a warrior with insufficient spiritual support to maintain sanity during the subsequent states of irrational consciousness. That is to say: madness. On the other hand, the fall of a stronghold never represents a victory for the besieger but a defeat for the besieged. The besieged bears responsibility for the fall, for they have failed to observe the strategic law which states: 'one must never raise a siege if one lacks the means to defend it'. Reasoning analogically, we might say that Rudolf II, following the Hyperborean initiation administered by John Dee, "raised his strategic siege to undertake the return", but by failing to attain the Vril, he placed himself at a "strategic disadvantage". The "strategic siege" separates the virya from the world, granting him the TIME NECESSARY to reach his // CHARISMATIC CENTRE. On one side of it lies the world of the Demiurge with its formidable Evolutionary and Synarchic Strategy; on the other, the virya, an authentic warrior-monk, a knight of the Grail, determined to attain the Truth.

Let us assess the forces at play: converging upon the enclosure are, on one side, the Demiurge's Synarchic Strategy and, on the other, the Virya's Hyperborean Strategy, the creation of which depends on the intrepidity and courage risked to reach the centre; in short, the success of the Hyperborean Strategy depends on the Virya's blood purity.

We have already seen that the Siddhas reproached Rudolf II for his 'impurity of blood' and examined how he backed down at the last moment, losing the chance to become immortal as a Siddha (an event that would have changed the history of the West, as Rudolf II was the German Emperor), an opportunity which, fortunately, Wilhelm von Rosenberg seized instead. Finally, let us add that, once a siege has been laid, which has provoked the enemy and led them to concentrate formidable forces for its breaking, it is not easy to retreat to the original state of non-conflict without finding oneself at a STRATEGIC DISADVANTAGE. Indeed, once war has been declared and the enemy has deployed its forces, there are two alternatives: either one faces the battle by resisting the enemy siege

whilst SEEKING ANOTHER WAY OUT, or one avoids the fight by postponing action and ignoring the enemy's pressure. In this second case, the enemy will increase the pressure to such an extent that eventually the walls will give way and disaster will be inevitable: one's own strategy has failed because it has been abandoned during the course of events. Let us explain further, but what has been said must always be interpreted analogously in relation to the story of Rudolf II, who evidently chose the second alternative. When a virya lays siege, within the framework of a Hyperborean Strategy, to BEGIN THE CONQUEST OF THE VRII, their Strategy allows them only ONE alternative: TO OPEN THE INNER GATE to circumvent the deployment of the demonic forces. Only one alternative. The opposite simply means a change of Strategy, and even CLAUSEWITZ knew this: NO ONE CAN CHANGE STRATEGY IN THE MIDST OF WAR WITHOUT RISKING SUFFERING SEVERE LOSSES. In conventional warfare, the most that is permitted of a Strategy is that it offers alternative tactics, but never that it can be changed in itself, which would in reality signify a CHANGE OF OBJECTIVE (an inadmissible possibility in a Hyperborean Strategy) that would raise serious doubts about the capability of the General Staff that planned it and even about the validity of the justification that must always be provided for having chosen the path of war.

But, you may ask, what did it actually mean for Rudolf II to be at a 'strategic disadvantage'? Madness, as we have already said. The madness into which he effectively plunged in 1590 and from which he was only able to emerge briefly in 1601, until his death from COLD FEVER in 1612. Of course, the state of dementia he reached in 1590, five years after the events recounted here, was significantly contributed to by the progressive poisoning to which he was subjected by the Druids, Jews and other agents of the Synarchy who infested his court. But let us say no more. Let us return to the day when WilhelM appeared, together with John Dee, before Rudolf II, in response to the promise the latter had made the previous day to provide a prompt resolution to the Englishman's demands.

A large crowd had gathered around the emperor, welcoming his recovery. One could make out Prince / JOHN CASIMIR of SAXONY-COBURG; Matthias, Stephen and Maximilian, the emperor's brothers; the ministers WOLFGANG RUMPF and PAUL SIX TRAUTSON; the nuncio GEORG POPEL VON LOBKOWITZ, leader of the Catholic party; the Polish Count ALBERTO LASKI; in short, a host of ladies and nobles who were happily celebrating the Emperor's physical recovery, without noticing the obvious displeasure / that such a scene caused the man concerned.
Upon noticing Wilhelm's presence, a sudden joy lit up Rudolf II's face. However, his countenance soon darkened, perhaps as he recalled the experience he had endured in the Tower, or, perhaps, upon realising that John Dee was standing beside him, a man whom the emperor had come to fear and despise

trust. Be that as it may, the fact is that he managed to control his emotions and accepted Wilhelm von Rosemberg's greetings with a shy smile.

- 'I greet the Emperor and pray to Our Lord Jesus Christ that your health may continue to improve,' said Wilhelm under the approving gaze of the nuncio Von LOBKOWITZ,

'I see you are punctual, my faithful Wilhelm,' replied Rudolf II, paying no heed to the nobleman's good wishes
'Yes; you need not remind me. I bear my promise in mind, and if you would be so kind as to ask your companion to approach, you will see that I know how to fulfil it.'

At a signal from Wilhelm, John Dee approached the Emperor and bowed courteously, whilst several small groups formed among those present, some of whom approved and others condemned the presence of the 'English necromancer' at court.

'Great wonders you have wrought, English knight, and, though my health has been impaired, it has not been so much so as to make me forget that we had made a deal, to which the noble Wilhelm von Rosemberg, here present, was a witness. I consider that your magic has been proven, and now it is my turn to fulfil my promise. I shall provide you with what is necessary for you to carry out your plans. I shall give you generously, but I must ask you to relieve me of one part of the bargain: you shall not count on my presence henceforth to practise the evocation of the angels with the black stone – at that moment Rodolfo II shuddered and was swiftly supported by his valet MAKOWSKI. He clasped his head in his hands and a second later, having recovered, continued as follows:

- You have expressed a desire to practise your science in my kingdom and, although you are a subject of a foreign country, I shall grant you permission to remain for as long as you require. I shall also place the castle of BENATEK at your disposal, where you will surely find comfort. There is ample provision there for practising Alchemy, Astrology, or any other magical art you might desire, but, to ensure that you lack for nothing, I shall arrange for you to be granted a professor's salary at the University. In return, you will only need to deliver a few lectures a year, to enlighten our students with your learned wisdom. I believe I have been generous to you, Sir John Dee, but if there is anything else you desire, do not hesitate to let me know... Now speak, you. I am keen to ascertain whether you are satisfied.

John Dee, who listened with pleasant surprise to the emperor's seemingly generous offer, did not hesitate to relieve the emperor of his promise to collaborate in the mission to preserve Hyperborean Wisdom. This rash decision would prove disastrous for two reasons: firstly, because the emperor's active participation

a key figure in the Hyperborean Strategy he was to put into practice // John Dee and Wilhelm von Rosenberg represented, perhaps, the emperor's last chance to regain his health; and secondly, because, being unbound by any ties, the emperor could—as indeed happened a year later—dispose of the English scholar's fate as he saw fit. However, John Dee foresaw none of this when he replied:

- Generous Emperor: you have more than fulfilled even the wildest of expectations. I can do no less than express my gratitude by relieving you of your promise; though I know that thereby the mission I had proposed to you will be deprived of the invaluable assistance your presence would have provided. – He said this more as a courtesy than out of genuine regret, for he had already made plans with Wilhelm von Rosenberg and was counting on him to carry them out.

'I shall give orders for you to be escorted to Benatek Castle,' said Rudolf II after letting out a sigh of relief upon realising he could disassociate himself from the mysterious Englishman's plans. 'You may depart at once. As soon as you are ready, go and collect your carriage from the king's barracks… Ah, and do not forget to take that hideous stone mirror with you. // 'Markowski!' he called, his voice somewhere between energetic and frantic, to the chamberlain, who, incidentally, was standing very close by. 'Deliver to Doctor John Dee the green chest I have left in the custody of the Chamber of Wonders!'

A moment later the servant returned, preceded by a soldier carrying a small wooden chest, lacquered in a beautiful bright green colour.

> - Inside this chest, next to the stone mirror, I have placed a message for your sovereign, the Queen of England. In it, I express how much I appreciate her kindness in allowing such a precious and strange jewel to reach Bohemia. I also inform her that I have been pleased by your presence, Dr John Dee..... And now... ... You may go, 'ALS WILICHS HABEN, ALSO CEFELT ES // UNS'! (1)

Thus, almost with a certain urgency, John Dee was dismissed from the court of Rudolf II. And Kelly? What, in all this, had become of the sinister Druid's fate? Following the // crisis suffered by the emperor and his subsequent nervous breakdown, Kelly realised that John Dee had made use of the stone mirror and, fearing that he might convince the emperor, began to plot, without any major consequences, amongst the nobility—

(1) "THUS I WILL, THUS I PLEASE", a formula used by absolutist monarchs, derived from the Latin phrase SIC VOLO, SIC JUVEO ("THUS I WILL AND THUS I ORDER") used in England and equivalent to the French formula IL NOUS PLAÎT AINSI ("THUS WE LIKE IT").

of Prague. To understand Kelly's urgency, one must know—or at least imagine—the terror these "missionary" Druids feel towards their masters of Chang Shambala. For no reason: in the world / a "Celtic bard" like Kelly—that is, an initiate in Druidism entrusted with the fulfilment of a mission—could afford to fail: the punishment would be terrible. And Kelly's "mission", we might recall, was to eliminate John Dee and "recover" his treasures: Princess Pa-pan's stone mirror, the manuscripts in the Enochian language, and the Steganography—that is to say, the most complete synthesis of Hyperborean Wisdom ever seen in the Christian West. It was at this juncture that Kelly, unable to gain entry to the court of Rudolf II and increasingly estranged from John Dee, decided to enhance his prestige as an alchemist by performing displays of "transmutation" before any nobleman willing to open the doors of his palace or castle.

He even travelled to places as far afield as the castle of the Elector of Bavaria, Maximilian, or the no less distant castle of Count Albert Laski in Poland. But when John Dee set off with his wife and son for Benatek Castle, Kelly's impatience turned to despair. This is how he hatched a despicable plot aimed at depriving the English scholar, as had once been the case at the court of Elizabeth I, of royal support. To this end, in 1586, he performed at Dr Hagecius's home a transmutation so astonishing that, even today, the descendants of the Bohemian physician remember it and preserve the piece of gold produced by the miracle. A witness to the event was NICOLAS BARNAUD, a renowned physician from Prague who also took it upon himself to enhance Kelly's prestige.

However, it was not prestige that the skilful schemer was seeking on this occasion. Encouraged by Hagecious, who wished to present a genuine alchemical 'demonstration', Kelly persuaded the royal physician to provide him with certain confidential information about the emperor's private life in exchange for the miracle. Armed with details of Rudolf II's romantic affairs—information known only to the emperor himself or his closest confidants—Kelly skilfully spread these rumours throughout Prague, claiming that John Dee had 'divined' them using the stone mirror. The plot came to a successful head when, on 6 May 1586, the leader of the Catholic party, GEORG POPEL VON LOBKOWITZ, lodged a complaint with Rudolf II accusing John Dee of "being a spy for the Queen of England, a magician, and a necromancer", and of "bewitching the Emperor with the stone mirror, through which he obtains information about his private life and important state secrets". Rudolf II's reaction was swift: he ordered his immediate expulsion from Bohemia.

John Dee, taken aback by this reaction to charges in //

which he had no part, was forced to flee Benatek swiftly to avoid the danger of imprisonment. However, he had no need to leave the country, as Wilhelmi, with ///

with whom he was in constant contact, willingly agreed to harbour him in his own castle at ZATEK, in SEVEROCESKY. But /this situation soon came to the Emperor's attention, who flew into a rage and ordered Wilhelm to expel the 'English spy'; a long series of incidents ensued in this regard, as the Emperor's anger grew, culminating three years later, in 1589, when John Dee left Bohemia for good.

In the four years from 1585, the year John Dee arrived in Prague, to 1589, the year he was forced to leave the German Empire, several noteworthy events had taken place, some unfortunate and others favourable to our hero's interests. Firstly, among the negative events, the following may be counted: Queen Elizabeth I's increasing insistence that her subject return to London to account for the espionage he had carried out, an interest that was fuelled in the sovereign by Kelly and his henchmen, who constantly sent news to the English court regarding the possible treason or defection of the unfortunate scholar. Also disastrous was the extraordinary news received in Bohemia in 1587 that some 'unknown individuals', perhaps 'a fanatical mob', had stormed John Dee's English home in Mortlake, with the sole purpose of burning his valuable library of alchemical manuscripts and incunabula. Four thousand works were lost on that occasion. The true motive behind the attack? A desperate attempt by the Synarchy to force the sage to leave Bohemia and make a hasty return to London. Finally, to mention only those events that caused the greatest difficulties, we must not overlook the tremendous pressure exerted by Rudolf II on Wilhelm von Rosenberg, aimed at getting him to cease protecting the English sage and expel him from his castle. Indeed, as time went on, the emperor displayed increasingly contradictory behaviour, eventually showing open hostility towards John Dee and making an unusual demand for his expulsion, even threatening his friend Wilhelm with a siege of his castle by imperial troops. All this contributed to the outcome. However, the emperor, who had so zealously sought to ruin John Dee's plans, succumbed a year after the latter's departure, in 1590, to a state of delirious melancholy driven by despair and remorse. A madness from which he would only emerge eleven years later, in 1601, during a brief period in which he would try in vain to repair the harm he had caused by interceding with the Tsar of Russia to hire John Dee, whom he knew to be ruined and broken in England. A futile attempt, we say, for the English sage would not return to the continent for anything in the world, fearful of a new conspiracy. It would be his son Arthur who, years later, would take up a post as a physician at the Russian court. But that is another story; Rudolf II had, at that time, neither the strength nor the will to counter the manoeuvres of his brother Matthias, who eventually seized control of the government of Aus-//

tria, Hungary and Moravia, nor to resist the Druidic plot / hatched against him: it is the Polish nobleman and alchemist MICHAEL // SENDIVOJ (SENDIVOGIUS), a disciple of the Scottish Druid ALEXANDER SETON 'THE COSMOPOLITE'; initiated by the latter into the preparation of / potions and poisons, who gave him the 'amber nectar' to drink / which hastened his death in 1612.

We had promised to mention secondly the fortunate events that befell John Dee during the four years / he remained in Bohemia, but, in all honesty, we must now say that these events have been of such // great importance to the history of humanity that, in comparison, everything we have recounted of a negative nature pales into insignificance, reduced to mere inconveniences, to simple, inconsequential difficulties that do not merit consideration. This is how John Dee and Wilhelm von Rosemberg understood it; they took things in their stride and continued undeterred with their mission until the end. We are referring specifically to the provisions and arrangements made by both Siddhas to preserve Hyperborean Wisdom. // For it is in light of this undertaking, to which both devoted their entire efforts, that we believe it possible to summarise what transpired from a single event, from which countless benefits derive: the founding of the Order Sapiens Donabitur Astris.

The idea of creating a Secret Society did not occur to our heroes until 1586, after John Dee, forced to flee Benatek Castle, joined forces with Wilhelm von Roseberg and both assessed with considerable precision the magnitude of the synarchic conspiracy. Until then, the English sage had devoted himself to encoding steganography in the Enochian language, and to preparing various treatises on that very language: a 'grammar', a 'phonetic method' and a 'list of equivalent terms', that is to say, a primitive dictionary. Wilhelm, meanwhile, was delving deeper into the secrets of Hyperborean Wisdom and attempting to devise a strategy that would preserve the "supreme knowledge" for the benefit of humanity. Such tasks, of course, were carried out by both men without undue haste, driven solely by their own convictions, by the certainty that in this way they were fulfilling the mandate of the "angels".
It was in 1586, as we have said, that they realised Rudolf II was yielding to an alien and irresistible Will // which was inclining him to destroy that which he intimately held to be / most sacred. Rudolf II was yielding to the enemy's strategy, and this capitulation enabled the two comrades to correctly assess the danger and realise that it was urgent to find a definitive solution to safeguard Hyperborean Wisdom. Both had to devise a method that would make it virtually impossible, in that or any other age, to undermine the knowledge entrusted to humanity by the Hyperborean Siddhas. And as many ideas came to their minds to solve the problem, they decided to draw up several alternatives and submit them to the discretion of the Siddhas, summoning them through the mirror

stone mirror of Princess Papán. From these consultations emerged, finally, in 1587, the definitive Strategy, approved by the Siddhas and perfectly feasible for John
Dee and Wilhelm von Rosenberg to carry out. Let us examine this Strategy closely, for its success made it possible that three hundred years later, in the darkest period of the Kaly Yuga, it
emerged radiant and majestic, bearing the laurel of Roman victory and the Aryan swastika of the return to the origin: THE HYPERBOREAN EAGLE OF THE THULEGESELLSCHAFT.

SECRET HISTORY OF THE THULEGESELLSCHAFT

FOUNDATION OF THE S.D.A. ORDER

STRATEGY DRAFTED BY JOHN DEE AND WILHELM VON ROSEMBERG IN // 1587. (1) known as 'Strategy A1'.

I - DECLARED OBJECTIVES

- a - To preserve Hyperborean Wisdom.
- b - To ensure that, in addition to preserving current knowledge (1587), it may also be expanded over time with new contributions.
- c - To preserve the Enochian language.
- d - To update, in the utmost secrecy, the Hyperborean Wisdom in each century to the intellectual level of the era, and to devise pathways for individual and racial transformation to be employed when the H.H.H. pattern is fulfilled.
- e - To maintain constant observation of the course of History, recording all significant events of each century from the Hyperborean perspective, paying special attention to the tactical deployments of the demonic forces of Chang Shambhala (Synarchy), but without ever intervening or allowing such observation to be detected by the enemy, save for the exception of the H.H.H. guideline.
- f - Despite the difficulties that may arise in fulfilling these objectives, they shall be carried out without fail by viryas trained for this purpose, who shall travel the world in fulfilment of their mission, but shall be prepared in advance to die OF THEIR OWN ACCORD at the moment they deem appropriate, if thereby they contribute to maintaining secrecy.
- g - The objectives shall be deemed achieved and the aims for which Strategy A1 was devised fulfilled when the H.H.H. guideline occurs, the sole condition imposed by the Siddhas upon the FOUNDERS, John Dee and Wilhelm von Rosenberg.

- GUIDELINE H.H.H: A time is yet to come when the mission entrusted to us will be deemed fulfilled once Hyperborean Wisdom is entrusted to a predestined elite for its use for the good of humanity, centred upon the ENVOY OF WOTAN, THE LORD OF WAR, THE LEADER WHO WILL LEAD THE HYPERBOREAN PEOPLES TO VICTORY, THE BEARER OF THE PILLAR CROSS OF CHRIST-LUCIFER. This is a mystery that no one will be able to decipher before the appointed time.
- (1) The Strategy of J.D. and W.V.R. is transcribed here in modern language to facilitate reading and understanding. The original criteria of 1587 have not been altered in any way,
though certain concepts have been updated
so that they may be easily identified with
other corresponding ones within the context of this work.

II - FEASIBILITY ANALYSIS AND POSSIBLE COURSES OF ACTION

- a - To develop a Strategy designed to fulfil // the objectives set out above, one must start from three strictly necessary elements:

1 - The MEN capable of carrying out Strategy A1.

2 - THE RESOURCES necessary for the right men to carry out Strategy A1.

3 - THE METHOD to ensure that the men, possessing the necessary resources, carry out the precise steps that will // enable them to implement Strategy A1.

- b - ANALYSIS OF ELEMENT (1) The men capable of fulfilling the proposed objectives must meet certain indispensable requirements:

- 'Nordic' racial purity (German, Anglo-Saxon, Danish, etc.) that can be rigorously proven.

- Absolute loyalty to the declared principles; they must be personally accountable for this.
- They must have exoteric ties amongst themselves so that the secret meetings required to achieve the objectives never give rise to any suspicion.
- The men carrying out Strategy A1 must also be capable of identifying, with due anticipation and absolute certainty, who their followers will be. These will be selected with such precision that when the time comes for them to be initiated into the Mysteries of Hyperborean Wisdom, they must never back down. Should such a case occur, THE INITIATE SHALL BE EXECUTED // TOGETHER WITH HIS INITIATOR.

- etc.

It is because of these and many other similar requirements that the only possible alternative, to ensure the provision of suitable men, seems to be that of forming a consanguineous caste as the custodian of the secret, that is to say, a true aristocracy of blood, guardian and regent of Hyperborean Wisdom.

COURSE OF ACTION This problem was solved in the following manner by John Dee and Wilhelm von Rosenberg. Between them, they chose

eight nobles belonging to the purest and most ancient lineages of Austria, Bohemia, Bavaria, Saxony, Mecklenburg and Brandenburg, initiating them into Hyperborean Wisdom and incorporating them into the Great Struggle.

These initiated princes signed a parchment with their blood in the year 1589, by which they undertook to fulfil the objectives and to respect and enforce the law of secrecy, further establishing a perpetual alliance between their lineages in such a way that their descendants would always be bound by ties of consanguinity and kinship. The protocol also laid down the precise rules to be followed regarding marriage agreements, with any descendant who failed to prove, at any time after 1589, their sole bloodline inheritance from the eight contracting lineages being entirely excluded from the family secret. In other words, if any NON-INITIATED descendant decided to marry someone outside the eight branches of the Dynasty, they WOULD NOT BE HARASSED, but their offspring would be permanently excluded from accessing Hyperborean Wisdom. To comply with these rules and avoid irreparable errors, the initiated members of the family undertook to keep meticulous genealogical records, which would invariably have to be consulted when a wedding took place or when selecting those fortunate relatives deemed worthy of knowing the family secret.

It would take too long to list the formidable precautions taken by the eight princes to ensure element (1), the men capable of carrying out the Strategy of John Dee and Wilhelm von Rosenberg. We shall merely add, to conclude this analysis, that as the number of initiated members (for esoteric reasons which we shall analyse later) should never exceed 16 nor fall below 8, it was agreed from the outset that every effort would be made to complete these numbers EVEN WITH WOMEN, who would have the same rights to Hyperborean initiation as their male relatives. Clauses were also introduced that provided for the possible extinction of any of the lineages and outlined the procedure to be followed in such cases. The parchment, on which this blood pact was recorded, was deposited, together with the Steganography and the treatises in the Enciquian language, in the ancient trunk reinforced with steel straps that had belonged to Cornelius Agrippa von Nettesheim and which John Dee had transported to Prague. For three hundred years, that very trunk constituted the very symbol of the family secret established by those eight esoterically sworn princes.

Despite the precautions taken to ensure the future security of the family's Secret Society, a hundred years after its foundation, its existence was already suspected. This proved inevitable due to certain financial transactions carried out by the initiates, which we shall discuss in the following analysis. In the 18th century, there was talk of an 'Alchemists' Society' operating in the strictest secrecy and composed exclusively

of members of the Protestant nobility of Germany, and there was even speculation that it might be the mysterious Rosicrucians or a society of Freemasons. The first to suspect this and carry out inquiries, albeit without major consequences, was the Catholic Church. However, in the 19th century, serious investigations were conducted in an attempt to uncover and destroy the family-based Secret Society. The attack did not now come from the Catholic Church, which, on the contrary, shared common interests with the Dynasty, but from the ILLUMINATI, the Sect founded in Bavaria by ADAN WEISHAUPT in 1776. This para-Masonic society was one of the driving forces or cults behind the revolutionary movements that ravaged Europe from the 18th century onwards and, in fact, played a significant role in the great Synarchist offensive of the 19th century. The Enlightenment was the first serious attempt to destroy Christian civilisation; it employed subversive and revolutionary tactics and proposed the elimination of the hereditary aristocracies in order to distribute power amongst wealthy merchants and bourgeoisie, and no less wealthy Jews. It is understandable, then, that the Illuminists regarded the members of a Secret Society such as the one we are discussing—the bearer of Hyperborean Wisdom, that is to say, possessing the knowledge necessary and sufficient to counter the Synarchist offensive—as mortal enemies. And, although there was only suspicion of its existence, we can say that a terrible secret war was waged throughout the 19th century against the Dynasty; of which we shall not give the details so as not to prolong the account unduly, save for one that we consider highly significant: it was the Illuminists who named the family Secret Society S.D.A., in the absence of its true name. They took the name from the ancient motto ‘SAPIENS DONABITUR ASTRIS’, from the coat of arms of one of the princes who founded the Dynasty, given that the corresponding heraldic shield was on display in a Prussian castle where the Illuminists believed the Secret Society operated. As no one ever refuted this, it continued to be referred to as the S.D.A., a convention we too shall follow from now on, but not without first clarifying that the initiated members of the Dynasty used, amongst themselves, a name to refer to the family secret society.
Indeed, the secret name of the S.D.A. was EINHERJAR (1), a term alluding to the elite of ODIN and which, for thousands of years, has been used to denote societies of warrior-initiates.

In any case, as it was known throughout the world as the S.D.A., we shall continue to refer to it as such throughout this account.

(1) EINHERJAR, a term derived from the contraction of the words AINA-HARIJA of Scandinavian origin. The second of these, HARIJA, refers to the legendary HARTI, the warrior-initiates whose indomitable courage strikes terror into the hearts of their enemies.

c - ANALYSIS OF THE ELEMENT (2) - Considering the solution provided to the problem of finding men capable of carrying out the Strategy – through a secret dynasty – the second element, THE MEANS necessary for the initiates to fulfil their objectives, can be divided into two main aspects: "FINANCIAL MEANS and "LOGISTICAL MEANS" (or "infrastructure").

COURSE OF ACTION The FINANCIAL MEANS, in the case of a family-based Secret Society, could be covered by the personal wealth of the initiated members of the Dynasty. However, this solution did not seem satisfactory to the eight princes as it generated too many probable alternatives and, consequently, few guarantees of security. For example, what would happen if certain circumstances were to lead to the personal bankruptcy of some of the members? Would this drag the family secret society down with them, thereby sealing the fate of Hypoborean Wisdom? This possibility, or any other of a similar nature, was unacceptable to the princes, so they opted for a different solution. They decided to endow the S.D.A. with its own treasury, which, in order to make it independent of all manner of contingencies, was to serve as an extraordinary reserve that could only be drawn upon in exceptional cases. In practical terms, the treasury consisted of a safety deposit box in which a substantial amount of gold and silver had been deposited, IN CASH, to which the eight had contributed equally. The initiates traditionally referred to this reserve fund as: GATUM AUREUS.
By LOGISTICAL RESOURCES is meant: ‘all those material elements that contribute to the development of Strategy A1 and ensure its execution’. Hence, the resources naturally varied over the years according to needs, and cannot be described outside their historical context. For example, at the time of the foundation, the following were considered fundamental logistical means: the provision of a site free from prying eyes in which to conduct studies of Hyperborean Wisdom and confer Hyperborean Initiation; and: a secret chamber, secure enough to house the Legatum Aureus and the chests containing manuscripts in the Enochian language, Eteganography, etc. The initial infrastructure available to meet these needs consisted simply of a small walled compound, within which secret sections were built to which only the initiates had access. However, as will be seen later, these measures proved insufficient in the short term due to the Thirty Years’ War and, following the conclusion of this conflict, for various historical reasons, the logistical requirements began to demand elements not foreseen in the initial planning of Strategy A1.
To gain a reasonably accurate understanding of the fate of the S.D.A. between the 17th and 20th centuries, and to assess some of what was achieved

in terms of financial and logistical resources, we shall provide at the end of these analyses a HISTORICAL OUTLINE OF STRATEGY ‘O’.

d - ANALYSIS OF ELEMENT (3) = The method must fulfil, among others, the following main conditions: 1. it must provide, at any time, an OBJECTIVE indication of one’s own situation and the enemy’s position. 2. It must determine with absolute certainty the moment when the H.H.H. GUIDELINE: “IS ABOUT TO BE FULFILLED”. 3. It must enable the S.D.A. to UNEQUIVOCALLY RECOGNISE THE ENVOY OF WOTAN, that invincible Germanic leader upon whom the H.H.H. guideline depends.

COURSE OF ACTION As a general method, at the time of the foundation, John Dee and Wilhelm adapted one of the seven secret paths of spiritual liberation taught by Hyperborean Wisdom. // Through this path, called ‘STRATEGIC OPPOSITION’, the eight princes of the Dynasty were successfully initiated, and it was decided that, henceforth, the S.D.A. would devote itself to cultivating the corresponding SECRET TECHNIQUE, whose (updated) name is: ARCHEMONIC TECHNIQUE. (1) To fulfil the aforementioned conditions, the following procedure was followed: employing ancient Hyperborean techniques (which, however, a Hyperborean initiate may always know), John Dee designed a NON-CHRONOLOGICAL STATE DETECTOR, an instrument that allows one to ascertain one’s own strategic situation and the enemy’s position at any given moment. (2)

The detector has the outward appearance of a game of chance, which should come as no surprise given that numerous ‘games’ such as the Chinese I-Ching, the Inca game of pallare beans, the Greco-Roman dice game, Indian chess, Chinese-Japanese Go, etc., are all profane expressions of ancient detectors whose esoteric use was lost and which, following an ‘exoteric decline’, were relegated to ‘pastimes’ or ‘entertainment’. Modern science has only been able to quantify “chance” through “discrete mathematics”, but without achieving significant results, having lost the connection between the metaphysical meaning of numbers and their ontological reality. In other words, the acausal relationship between the collective archetypes of the human unconscious—of which numbers form part—and the psychoid collective archetypes that underpin the forms of the concrete, mathematically reducible world remains unknown. For this reason, due to IGNORANCE OF ESSENTIAL PRINCIPLES, even with the extraordinary science of CYBERNETICS, it is still not possible to comprehend and explain the “functioning” of a

(1) A derivation of ARCHEMONA, a word composed of two Greek terms: αρχη = PRINCIPLE and μοραϛ = UNITY. Initiation through the ARCHEMONIC TECHNIQUE allows one to arrive at a SINGLE PRINCIPLE of the psyche, that is to say, at individuation and the VRIL.

(2) The Detector operates on the basis of an A-CAUSAL principle which is studied in Book 40.

A "game" as simple as the I Ching. This is one of the so-called "divinatory games", whose apparent power lies in "detecting" "what is going to happen" in "response" to questions previously asked by the player. The sticks or coins are thrown AT RANDOM SIMULTANEOUSLY with the asking of the question. The POSITION of the sticks (or coins) is then INTERPRETED, according to the 'hexagram' obtained, using an ANALOGICAL PROCEDURE OF SYMBOLIC REDUCTION based on Tradition, by consulting 'sacred books' or 'philosophical manuals' dictated for this purpose by sages who lived millennia ago. A- / which is where the "outcome" of the game is seen, for SYNCHRONIC STATE DETECTORS DO NOT EMPLOY RULES. Any regulation or formal rule is alien to their purpose, contrary to their nature, and a sure sign that their use is unknown (whether because it was "forgotten", or because the initiate who designed it did not reveal it).

Finally. Any synchronistic detector constitutes a TACTICAL ELEMENT, just like a radar, an alarm or a watchtower, / designed exclusively for use in a specific strategy. In the detector, the most important thing is its tactical function, to which its construction has been 'adjusted', so / that outside of its strategy it has no use whatsoever, nor can its 'results' be reasonable to anyone. This is what happens // with the aforementioned games, which are in truth detectors, remnants of ancient strategies whose key was lost millennia ago, and with it their meaning, necessitating the attachment of a 'set of rules' to force a significance which, of course, is no longer the same and never will be.

Wilhelm von Rosenberg ironically named the instrument, designed by John Dee, the GAME OF THE MESSIAH, as it would reveal that final hour when the envoy… of the Hyperborean Siddhas would manifest. (1) But this was not the only reason for such a name. To prevent the detector from possibly falling into unworthy hands (which never happened), it was concealed within a 'MODEL' of a nativity scene, so that no one unaware of the secret could see in it anything other than a beautiful depiction of the 'birth of the baby Jesus'. The detector itself consisted of a board and three pieces to be placed upon it. The board displayed on its surface a number of skilfully drawn signs and runes, which bear a certain resemblance to the megalithic structures of Europe (2); the figures were three different polyhedrons, also with signs engraved on

(1) It also alludes to the myth of the IMPERIAL MESSIAH, so dear to the Germans. However, every myth is symbolically rooted in true events: "one day Frederick, the sleeping emperor, will return to restore the Universal Empire.
(2) This connection will become clear in another part of this work, when the origin and meaning of the megalithic structures are examined.

the faces. As a form of ‘CAMOUFLAGE’, a small ‘hut’ resembling a stable was placed on the board, surrounded by countless exquisitely carved miniature figures: the manger with the infant Jesus; the Virgin Mother; the Magi; Joseph, the carpenter; various animals such as a horse, a donkey, a goat; some trees and bushes; rock formations; etc. Among so many miniatures, no one would have been able to spot the polyhedrons, perfectly assembled into some of the figurines, nor is it likely that anyone would have paid attention to the board serving as the floor; for, however little faith the observer might have had, they would surely have been marvelled to see the evangelical meticulousness with which the sacred Nativity had been depicted.
But let us set aside for a moment the security measures taken by John Dee and Wilhelm von Rosenberg; let us strip the ‘Messiah’s game’ of its incidental elements and ask: in what way could this game fulfil the conditions set out in the analysis of element (3)? The answer is that the detector only satisfied (which is actually a great deal) the first two conditions: it provided an objective indication of one’s own situation and the enemy’s position AT ANY GIVEN MOMENT, SIMPLY BY PLACING THE PIECES ON THE BOARD. It would also allow one to know the Time at which THE ENVOY OF THE SIDDHAS would manifest, based on the WINNING POSITION of the polyhedrons on the board. Indeed, whilst there are no rules for the game of the Messiah, the sole position of the pieces that indicates THE END OF ONE’S OWN STRATEGY—that is, THE ACHIEVEMENT OF THE SET OBJECTIVES—is clearly defined, rendering any further action pointless as it would lack strategic motivation. Similarly, as the strategy that gave rise to it disappears, the meaning of the Game is nullified, since in the absence of conflict (OPPOSITION) there are no strategic positions to detect. That is why a winning position has been determined: to indicate that the game has ended.

Of course, this naive assertion conceals the terrible real consequence that follows from the ‘winning position’, that is, from the end of the game: that the Time of the Messiah has come . . . .
It is understood that an instrument of this nature must be handled with extreme care, but the unsuspecting reader will surely be surprised to learn of the rigorous manner in which it was operated by the initiates of the S.D.A. and the time that elapsed between each ‘cast’. To give an idea of the former, it suffices to consider that the board had to be ‘oriented’ geographically and that the initiate casting the polyhedrons had to proceed in accordance with a ritual form, in which it was necessary to pay attention to the position of the body and during which fearsome words were uttered in the Enochian language. Regarding the second point, perhaps the most surprising fact is that the Game of the Messiah was to be played every thirty-five years. That is to say: the ‘Game’, as a divining tool, could be ‘consulted’ whenever circumstances required it, for example during a crisis

or to evaluate alternatives. However, save in cases of extraordinary necessity, the method established by the founders stipulated that the 'normal casting' would take place every thirty-five years, starting in 1589, on a day and at a time to be determined each time according to astrological guidelines laid down from the outset by John Dee.

Thus, the Game of the Messiah was performed by the initiates of the S.D.A. only twice a century, on occasions of the utmost importance to them. As other guidelines, laid down by the founders regarding the admission of new members of the Dynasty to the S.D.A., stipulated that initiations were to be performed on fixed dates, every seventeen and a half years, it is understood that every two initiation ceremonies coincided with the date on which the Game of the Messiah was performed. It was on these occasions that the ritual took on greater significance, for, following the new initiations (if there were candidates for them), the detector was operated in the presence of all members of the S.D.A. The latter did not occur during the intermediate initiation ceremonies, where it was possible that only half of the initiates were present. But during the double dates, when the initiation ceremonies were performed and the 'normal reading' followed, the charismatic climax of the 7th degree was undoubtedly greater. On such occasions, it could be said that the Presence of the Siddhas was a reality perceived by all, although it would be a futile task to attempt to reproduce here, with mere words, what the initiates felt within. We must point out, so that the exclusive and unique nature of such an experience may be properly appreciated, that most initiates managed to attend a 'normal run' only once in their lifetime, and, in fact, in three hundred years, very few witnessed the operation twice.

On these extraordinary occasions, when precise and meticulous astrological calculations confirmed the chosen moment, a BERSERKIR (1), that is to say, an initiated KAMERAD, would proceed to prepare the Game of the Messiah for its performance. The utmost security measures were adopted for the occasion, and it was customary for the gathering to take place in the deep secret chambers of some impregnable castle. Let us, however, attempt to witness one such ceremony, in which the initiated members

(1) In the S.D.A., whose internal name was EINHER JAR, meaning 'Wotan's elite', the initiates came to be called BERSERKIR, that is, 'Wotan's chosen warriors'. The word BERSERKIR literally means 'bear-like'. On the other hand, the term KAMERAD was only used in the S.D.A. towards the end of the 19th century, although later, in the Germanenorden and the Thulegesellschaft, it would become the common designation for its members, even in the innermost circles. Only Himmler's SS revived the concept of BERSERKIR, as will be seen later, and sought to instil the "FU-/ROR BERSERKIR" in the monks and warriors of the Black Order.

members of the S.D.A., all descendants of the eight founding princes // were preparing to ‘consult’ the synchronistic state detector. We can easily imagine them resorting to the Mystery of the Pure Blood, tracing the charismatic, // synchronistic and acausal sutrâṭma of the aurea catena, which unites us, as Hyperborean yiryas, with those who HAVE SEEN.

Let us, then, approach one of those secret ceremonies of the S.D.A. and observe attentively what was taking place there. For the reader’s amusement, let us merely add that: we find ourselves in a place in northern Germany, at the end of the 17th century, beneath the stone vault of an underground chamber serving as an initiatory crypt.

The enclosure has a circular courtyard at its centre, paved with slabs of orange ‘trapp’ basalt, brought from Iceland especially by initiated members of the Dynasty. Completely surrounding this courtyard and forming a celestial circumference, a small channel four inches wide, completely filled with water, gives the impression that a liquid ring has been placed around it. To access the courtyard, one must necessarily cross the stream of water; however, as there is no bridge anywhere, the initiates carefully step over it whilst uttering a password.

Inside the ring of water, as we said, lies the courtyard, some thirty feet in diameter. In the centre of this, a black stone column with an octagonal base supports, some five feet above the ground, an exquisite reproduction of the miracle of Na-videño. The ‘maquette’, which conceals within it the Game of the Messiah, has stood in that spot for many decades, since other initiates—ancestors of those present—transported it to the newly constructed building.

The enclosure, where the courtyard with its ring of water is situated, lies directly beneath the main hall of an imposing castle. To reach it, one must enter through a secret passage, concealed within one of the hall’s walls, and descend more than eighty feet down a spiral staircase that seems to vanish into the depths of the earth. The final step leads into a gallery encircling eight enormous pointed-arch columns, which are arranged around the initiation chamber and undoubtedly support part of the castle’s structure. It is thus possible to walk along the gallery and enter the chamber from various angles, simply by passing through any of the eight pointed arches, whose height easily triples that of the tallest of the men present.

At short intervals along the staircase, and on either side of the columns, oil torches provided more than adequate lighting for those mysterious individuals who, curiously, were accustomed to gazing directly into the faces of fiery demons, whose false light—both material and thermal—is a thousand times stronger than the brightest of the suns in the sky.

We have seen that by passing through any of the arches it is possible to enter the initiatory chamber. This consists of a

spacious octagonal hall measuring some sixty feet between opposing columns, that is to say, twice the diameter of the central courtyard.
The furnishings here are sparse, contrasting sharply with the sumptuousness of the castle's upper chambers, for //// it consists solely of two chests at the foot of each column and a small table in front of each chest.
Let us now prepare to witness the arrival of the initiates.

Fifteen people are descending the winding stone staircase. They do so one by one, mindful of the narrow steps, and although the previously lit torches provide ample light, the man leading the way carries in his hands a Roman lamp, with two burning asbestos wicks, of the sort known as 'oil lamps'. The first to reach the gallery, the man with the lamp, turned right and began to walk briskly until he stopped in front of one of the arches. Those ahead of him continue in the same direction, although some stop in front of the arches through which they are assigned to enter the initiation chamber.

These people are dressed in such a way that one might say // it is more befitting the splendour of a French court than that secret and solitary setting. In fact, just a few minutes earlier they had all been in a setting more in keeping with their attire, having just dined in the castle's upper hall, surrounded by the comforts and luxuries that the era reserved for the high dignitaries of the nobility and the clergy. Anyone who had witnessed the previous feast would no doubt hastily conclude that the diners constituted a family group no different from the many who, in those days, were devoted to the noble tasks of their class and station: eating, drinking, waging war, administering the land's patrimony or the Church's assets, and so on. Yes; those who had dined in the castle fitted that frivolous image perfectly, and it should come as no surprise that they managed to deceive any observer. For in reality, as we have already seen, these people were the initiated members of the Dynasty, custodians of Hyperborean Wisdom and executors of Strategy A1. The safety of their mission depended largely on this very adaptation and feigned integration into the customs of the time. Let us review the fifteen relatives who were dining merrily that night and ask ourselves, what would become of them if anyone were to suspect their secret activities? But we have already had occasion to see with what zeal the founders took care to avert future evils, and those present were magnificently equal to the occasion. First and foremost were two representatives of the Church: an archbishop from an important city on the Rhine and a bishop from Upper Bavaria. The only two ladies present stood in stark contrast to one another despite their kinship: the elder was the lady of the house, a widowed countess who in her youth had

fame for her beauty, but who now displayed no less resolve, energy and majesty, to such an extent that her mere gestures commanded particular respect from all present. The second lady, the Castellana's second cousin, was a young and beautiful princess, of such a cheerful and carefree nature that it would be utterly impossible to suspect her of even the most ingenious of secrets. She had arrived at the castle accompanied by her husband, a young prince, who was also her cousin and an initiated 'berserkir', as well as Lord of a small country to the east of Mecklenburg. The remaining ten knights, whose ages ranged from twenty to sixty, were all Territorial Lords and, like the others present, vassals of the Emperor. Among the ten, an Elector, a Duke, two Counts and two Margraves stood out. It is understandable that it was no easy task for such figures to gather without arousing surprise or curiosity, and here the wisdom of their kinship was undoubtedly evident, as it in itself ruled out many questions. However, there were countless difficulties that were easy to imagine: several of the initiates came from distant states and had had to prepare their journeys in advance, sending messengers, as was the custom at the time, to the numerous territories they would have to cross to warn their lords. There was therefore no way to keep the journey a secret, although this disadvantage was offset by the well-crafted excuses put forward as the reason for it. They had had seventeen years to plan it or 'create' the need for it. Another problem, for example, in this case was the fact that whilst one of those present was a great archbishop, another, the Elector, was a Protestant who was regarded as a declared enemy of the Church; the remaining initiates found themselves in the same ambiguous situation due to their different religious denominations. These were, of course, exoteric differences for tactical purposes; but had the identity of all those taking part in such a 'family' gathering been known, it might easily have aroused suspicion. To avoid this, several of the nobles claimed destinations further afield than the initiation castle, so that in the course of their journey they would 'chance upon' it, stop there long enough to perform the ritual, and then depart immediately.

But let us return to the crypt. No sooner had the fifteen initiates passed through the pointed arches than they found themselves in the vaulted chamber described above, overlooking the initiation courtyard with its water ring. However, none of them seemed to pay much attention to such a strange setting, perhaps because they were already familiar with it; instead, each made a determined beeline for the chest that belonged to them. Each chest contained three types of items: a piece of stone cut from the same mountain as the other // fifteen; a full set of warrior's garb; and two weapons: a modern Germanic sword, with a richly decorated hilt and a fearsome blade; and a double-edged axe, which one might say was as ancient as those

used millennia ago by the Cretan warriors in their particular strategy within the labyrinth. Alongside these weapons lay a shield with three convex sides, skilfully constructed from a riveted steel frame, which was completely covered in thick, hard leather. Engraved on the outer centre of the sixteen shields was the same ancient and forbidden Hyperborean Sign of the Lords of Venus. All these objects were quickly placed on the tables set up for that purpose in front of the trunks, and immediately afterwards the initiates began to change their clothes. We shall leave the initiates in the crypt for a moment and take a brief interlude to analyse certain theoretical questions in the light of Hyperborean Wisdom.
The Einherjar Order, or S.D.A., always practised the rites established by its founders, John Dee and Wilhelm von Rosemberg. To understand the nature of such rites and, fundamentally, the objective they pursued, one would need to be a Hyperborean Initiate… or to know the Fundamental Thesis of Hyperborean Wisdom. This thesis will be set out in Book 4 and, we have no doubt, once it is known, many of the difficulties encountered whilst reading the Secret History of the Thulegesellschaft will be definitively overcome. But now we find ourselves in a secret crypt of the S.D.A., about to witness a strange spectacle and not YET possessing the keys to interpret it. However, it will be of great help to recall the ceremony performed by John Dee in the Tower of Prague, to initiate Emperor Rudolf II and the nobleman Wilhelm von Rosenberg, and some concepts of Hyperborean Wisdom that we have outlined previously. With these elements and certain internal symbolism of the S.D.A. that we shall explain below, we shall be in a position, if not to penetrate the depths of the Mystery, at least to glimpse the presence of the Mystery itself, towards which the rituals pointed.

We have already spoken of the VIRYAS, semi-divine men who possess within their being the heritage of the Hyperborean Divines, called, for simplicity's sake, 'Minne'. We also said that the VIRYAS could be "lost" or "awakened", and we defined the "lost virya" as one who has "lost his origin" due to a "confusion of blood". This confusion of blood causes a psychological state of profound disorientation, technically termed "strategic confusion". Consequently, the "blood purification" facilitated by Hyperborean Wisdom, through seven secret paths, produces a "strategic reorientation" in the lost virya, enabling him to undertake (or re-undertake) the return to the origin and the abandonment of the infernal world of matter. The "lost virya", as we have already said, finds itself in an abject state of material bondage that compels it to submit to the laws of Karma, to reincarnate periodically and to live, or relive, an eternal and miserable farce marked by the sinister illusion of the dollar, of fear and of death. In the "Great Deception" of life, the lost virya can occupy any position and even "collaborate" with the "evolutionary" and "progressive" "Plan" of Jehovah-Sa

thanás, or with his system of social control, also known, for simplicity's sake, as 'Synarchy'. There is no need to dwell on the TYPE of the 'lost virya', as there is no great mystery to it, given that it can be observed in concrete terms in the majority of good people inhabiting the various countries of the Earth.
On the other hand, the 'awakened virya' deserves our utmost respect
He is the one who has gone on 'alert' upon realising his 'disorientation' and, with firm resolve, intrepidity and warrior-like courage, has begun to seek out the source so that he may, at last, set out on his return
This decision, of course, will not be respected by the enemy //
who will try by every means at his disposal //
to confuse the daring challenger; seeking to prevent him from discovering //
the WAY BACK, inducing him, through illusion and deception,
to break his 'alert'. That is why the awakened virya can only succeed if he acts WITHIN THE FRAMEWORK OF A HYPERBOREAN STRATEGY. To this end, he must fully embrace his condition as a warrior, seek within the memory contained in the blood the primordial powers of the immortal spirit, the force of Vril, and, in a Gnostic outburst, recover the ESSENTIAL HOSTILITY towards the material world of the Demiurge, experiencing the BERSEKER FURY. Then, now possessing an unbreakable will, inspired by the Hyperborean Wisdom of which he is the bearer through the heritage of the Ancestral Siddhas, he will deploy his OWN STRATEGY, conceived to OPPOSE the ENEMY'S STRATEGY and prevail. From that point on, he will carry out only STRATEGIC MOVES and TACTICAL ACTIONS, aimed at NOT LOSING SIGHT OF THE ORIGIN whilst executing the STEPS OF RETURN. And, in the heat of battle, or, worse still, whilst awaiting it, when the enemy forces, masked in the illusory forms of this and other worlds, reveal their dialectical threat, the awakened virya coldly seeks to GAIN A MOMENT, however brief, to MOVE TOWARDS THE ORIGIN. The right to dispose of that TIME OF ONE'S OWN, perhaps as fleeting as the briefest instant, must be won in a fierce struggle against the demonic legions of the Demiurge, against the poetic spell cast by the sensible world (with its thousand possible lusts) which we call the Great Deception, in short, against the Will of the One. It seems an impossible task. Hyperborean Wisdom, and indeed the Gnostic Tradition, affirm that it is indeed possible. But then, how is it to be done?

The seven secret paths of Hyperborean Wisdom deal with the answer to that question. And, as we said at the beginning of this 'course of action', John Dee's method—and consequently the rituals of the S.D.A.—were based on one such path: called 'STRATEGIC OPPOSITION' and its corresponding secret technique (ARCHEMONIC TECHNIQUE). It is therefore possible that, if the reader pays attention to everything said so far about the lost viryas and listens to the voice of their blood, the ceremony they are about to witness will strike them as significant. It is part-

part of the answer that Hyperborean Wisdom gives to the question posed earlier, but NEITHER WE NOR ANYONE ELSE would attempt to answer that question DIRECTLY. The ritual itself constitutes an analogical response—the only one possible during the Kaly Yu ga—and the 'knowledge' the reader may glean from a mere description will depend on their capacity for semiotic induction.

We have shown that, even without knowing the Fundamental Thesis of Hyperborean Wisdom, the S.D.A. ritual may prove meaningful to us if we relate it analogically to 'the quest of the awakened virya', that is, to its own strategy. But let us remember that the initiates of the S.D.A. are awakened viryas who have been entrusted with a mission to be fulfilled as they achieve their blood purification; that is to say, they have integrated their own, personal strategy with a racial, collective and all-encompassing strategy. This makes things easier, for within the framework of such a strategy it is quite easy to perceive the Siddha who illuminates the charismatic centre of the Order, or of the 'closed circle', and to be guided by Him to the origin, achieving the mutation and also becoming a Siddha, an immortal Divine Hyperborean. But in this case, honour prevents the virya from abandoning the all-encompassing strategy even though his own strategy has been completed. He therefore decides to continue operating in the world for the good of the race, preparing the conditions for the return of humanity's Ancient Hyperborean Guides. That is the only difference to bear in mind when observing the viryas of the S.D.A.: that an awakened virya, upon concluding his own strategy and attaining the Vril, immediately abandons the infernal regions; whereas an initiate of the S.D.A., whether an awakened virya or an immortal Siddha, must continue the struggle for a while longer on behalf of his lost comrades.

It is now appropriate to provide a basic introduction to the internal symbolism of the S.D.A. to further facilitate the interpretation of the ceremony.

For the BERSERKIR, initiates of the EINHERJAR or S.D.A., the 'world' in which daily life takes place is simply a 'battlefield', a PALESTRA teeming with mortal enemies who must be fought without respite, for they 'block the path of return', "obstruct the retreat" and seek to "reduce us to the vilest slavery", which is "the submission of the immortal spirit to matter", its "chaining to the Demiurge's Evolutionary Plan and his court of demons". The "world" is therefore, for the berserkir: VALPLADS (1). Is there not, then, a place where the warrior may lay down his arms, a place in which, for even a second, it is possible to divert his attention from the enemy and fix it upon the golden source? Neither such a place nor such a time exist in themselves, but they can be created strategically—

(1) VALPLADS – In Norse mythology and the EDDA, it is the battlefield where Wot. chooses those who fall fighting for honour or truth. The S.D.A., drawing on Hyperborean Wisdom, extended the concept of VALPLADS to the entire "world".

In VALPLADS, there is no alternative but to fight or surrender—the latter option implying a descent into the idiocy of lost virya. But he who fights can ‘liberate’ a site and establish a stronghold there. To this end, the path of the ‘strategic position’ teaches the ‘archemonic technique’, which includes the important concept of the ‘encirclement function’. According to Hyperborean Wisdom, which states that “every closed curve divides its plane into two parts”. A closed curve may take any form—square, circular, elliptical, etc.—but it always exhibits the qualitative fact that it divides its plane into two parts. The geometric property expressed by this theorem, which is easily intuited, is important to us because the ‘closed curve’ is the most abstract case of a ‘enclosure’ and an obvious starting point for defining the concept.

Humans apply ‘the fence principle’ when they make a formal distinction and differentiate between ‘an outside’ and ‘an inside’, but this property is not exclusively human; other animals also possess it, as ethology has demonstrated. Animals that exhibit a ‘sense of territory’ also make use of the ‘fence function’ to delimit their ‘living space’ or lebensraum. However, ethology, by starting from scientistic premises characteristic of Darwinian evolutionism, fails to interpret the data obtained from empirical observation and only manages to define a ‘territorial function’, common to ‘territorial animals’, that is, those that demarcate an area as their own and defend it against any enemy intrusion. This is to see only part of the problem, and ethology would surely make much greater progress if it employed the concept of the ‘enclosure function’ taught by Hyperborean Wisdom.

The archemonic technique allows every awakened virya to apply the enclosure function within the VALPLADS and “divide space into two parts”. The “inner” part of the enclosure or “archemon” (1) will be immediately occupied by the virya, who will thus have // STRATEGICALLY CREATED the place from which he will LOOK towards the origin. THE TIME REQUIRED for this will be CREATED, from within the archemon, by means of STRATEGIC OPPOSITION, a technique that requires THE DEFINITION OF A PLACE, A POINT, ETC., WITHIN THE VALPLADS, that is to say, ‘outside’ the archemon. This external “point” usually consists, for practical purposes, of a stone, just as John Dee operated in the Tower of Prague, performing the “opposition” with Princess Papán’s stone mirror. The berser-kir used, as we saw inside the chest, each one an unpolished stone, cut from the same mountain. Against these stones they performed the strategic opposition that allowed them to “desynchronise” from the time of VALPLADS, that is to say, from the “time of the mun

(1) The ‘archemonic technique’ is the adaptation to modern culture of an ancient Hyperborean technique based on the ‘encephalic function’. All mandala systems, from the various post-Atlantean cultures, derive from this technique, and it can be stated that the archemon and the encephalic function are the true foundations of the mandala.

do", and create a time of one's own WITH WHICH TO TAKE STEPS TOWARDS THE / CENTRE. (1)

It is now worth pausing for a moment to make a very brief summary, which will allow us to draw some conclusions.
The main objective of the awakened virya is to orient itself towards the centre-origin. A powerful enemy Strategy acts upon it, aimed at keeping it in confusion. The enemy Strategy dominates space and time. "Space" "belongs" to the enemy because throughout the entire material universe there is a pantheistic diffusion of the Demiurge and his devic Hierarchy. 'Time' 'belongs' to the enemy because 'time is the constant flow of the Demiurge's consciousness'. The human body occupies space and contains matter of the pantheistic manifestation. It also possesses temporal biological functions ('biological clocks') synchronised with other solar and lunar rhythms, apart from the fact that its main function, 'consciousness', occurs in time. Therefore, if the immortal spirit, which seeks to free itself from material chains, depends excessively on the physical body, it will never be able to find the way out, it will never manage to "find its bearings". The physical body, in itself, constitutes the heaviest chain if it merely "forms part" of the material universe, since it then binds us to the enemy's space and time.
But the physical body is also a microcosm, a reflection of the Demiurge's macrocosm, and as such possesses the potential to create its own space and its own time. But this possibility can only be realised if the condition of microcosm is first actualised, and for that the physical body must be ISOLATED from the rest of the material order. This means, amongst other things, attaining physical immortality as a consequence of the independence with which the life cycle of the microcosm unfolds in relation to the macrocosm. To transform the physical body—which until now was merely 'a part of the world'—into an autonomous microcosm, independent of pantheistic space and karmic time, is the possibility offered by Hyperborean Wisdom through its seven secret paths of spiritual liberation.
But "becoming immortal in the physical body" offers no solution to the problem of spiritual bondage. This "conquest" is merely a step in the quest for "orientation"; the sole, unwavering and irreplaceable goal of virya is to reach the origin and "abandon" the material order.
"Reaching the origin", let us not forget, means "conquering the Vril", being "pure possibility", and implies the certain abandonment of the material hell, that sublime moment in which the physical body, now immortal, or microcosm, surrenders itself to fusion with the macrocosm.
The physical body must therefore be accorded its rightful value as an instrument of extreme utility for the purposes of...

(1) The theory of Time upheld by Hyperborean Wisdom will be expounded in Book 4.

strategic ends of the captive spirit, on its journey towards the origin. For this, it is necessary for the physical body to actualise its spatiotemporal potentials and transmute into a microcosm. The “path of strategic opposition” followed by the S.D.A. makes this transmutation possible, for the “archemonic technique” ISOLATES the physical body from the material universe, allowing it to “gain a space of its own”, free from pantheistic permeation. Within that space, which the S.D.A. termed the “square”, the technique of “strategic opposition” allows one to “create” a time of one’s own, that is, to make the “consciousness of the microcosm” independent of the “consciousness of the macrocosm” or the time of the world. We may consider the summary concluded here.

To delve a little deeper now into the archemonic technique, we must return to the concept of the “enclosure”. We have previously stated that the function of the enclosure appears as a “law of nature”, and we also affirmed that the PRINCIPLE OF THE ENCLOSURE constitutes a structure of the human mind, that is to say, a collective archetype. This duality should come as no surprise to us. If we accept the Hermetic principle of equivalence between macrocosm and microcosm, it will become evident that ALL the laws of the macrocosm are reflected in analogous laws of the microcosm and VICE VERSA. But this correspondence between macrocosm and microcosm is far from being a mere passive reflection between structures. By DISCOVERING and FORMULATING ‘laws’, man upsets this balance and assumes a prominent role. As a consequence of this dominant attitude, a CULTURAL MODEL devised BY MAN on the basis of laws and concepts now emerges between the macrocosm and the microcosm. It is this “cultural model” that is primarily responsible for the distorted view he has of himself and the world, given that it “interposes itself” between the macrocosm and the microcosm. The cultural model contains the entirety of the world’s collective knowledge (with the “laws of nature” taking precedence) and, as man is its architect, this raises a “problem of the pre-eminence of cultural premises”. In order to clarify this problem properly, we shall first develop certain concepts that we will need to draw upon very soon.

First and foremost, we need to understand what we mean by a ‘law of nature’. Without getting into complications, we can state that ‘a law of nature is the mathematical quantification of a significant relationship between aspects or magnitudes of a phenomenon’. Let us clarify this definition. Given a phenomenon, it is possible that through observation and empirical experimentation we may come to distinguish certain ‘aspects’ of it. If, amongst the various aspects that stand out, some of them turn out to be ‘significantly related to one another’, and if this relationship possesses statistical probability—that is, it repeats a large number of times or is permanent—then a ‘law of nature’ can be formulated. For this to happen, the ‘aspects’ of the phenomenon must be reducible to quantities in such a way that the ‘significant relationship’ is also reduced to a ‘relationship between quantities’, that is, to a mathematical function. The ‘laws’ of physics

have been deduced in a similar manner.
The concept of a ‘law of nature’ that we have outlined is modern and aims to ‘control’ the phenomenon rather than explain it, following the current trend that subordinates the scientific to the technological. We thus have phenomena ‘governed’ by laws that are not merely accepted as determinants but are inseparably incorporated into the phenomenon itself, forgetting—or simply ignoring—that these are rational quantifications. This is what happens, for example, when we observe the phenomenon of a falling object and assert that this has occurred because “the law of gravity came into play”. Here the ‘law of gravity’ is paramount and, although ‘we know that other laws exist’ which ‘also intervene but with less intensity’, we blindly believe that the object in its fall OBEYS Newton’s law and that this ‘law of nature’ has been the CAUSE of its movement. However, the concrete fact is that the phenomenon DOES NOT OBEY ANY PREEMINENT LAW. The phenomenon simply OCCURS and there is nothing in it that intentionally points to a law of nature, let alone a preeminent law. (1) The phenomenon is an inseparable part of a whole that we call ‘reality’, or ‘the world’, and which, in that capacity, includes ALL phenomena, those that have already occurred and those that are yet to occur. That is why, in reality, phenomena simply OCCUR, perhaps following on from some that have already occurred, or simultaneously with others similar to it. The phenomenon is merely a part of that ‘phenomenal reality’ which never loses its character as a whole; of a reality that is NOT expressed in terms of cause and effect to sustain the phenomenon; in short, of a reality in which the phenomenon OCCURS regardless of whether its occurrence is or is not significant to an observer and whether or not it complies with eminent laws.

Before addressing the problem of the ‘pre-eminence of cultural premises’ in the rational evaluation of a phenomenon, it is advisable to strip the phenomenon of any possibility that sets it apart from pure mechanical or evolutionary determination, according to the ‘natural order’. To this end, following a brief analysis, we shall establish the difference between phenomena of the “first” and “second” degree [of determination], an indispensable clarification given that the “eminent laws” always correspond to phenomena of the first degree.

For the Gnostic, ‘the world’ that surrounds us is nothing more than the ordering of matter effected by the Demiurge in the beginning and which we perceive in its temporal reality. Hyperborean Wisdom, the mother of Gnostic thought, goes further by asserting that space, and all that it contains, is constituted by multiple associations of a single element known as

(1) We refer here to a phenomenon of the “first degree”. This concept will be defined below.

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psychophysical unit of energy" or energy unit UE-//
VAC. (1) The uevacs, which are: true archetypal atoms //
that shape or structure form; each possesses //
an INDISCERNABLE POINT through which the pantheistic diffusion of the Demiurge is realised. That is to say, by virtue of a precise system of multidimensional contact, the presence of the Demiurge becomes effective in every measurable portion of matter, //
whatever its nature. This universal penetration, having been observed by people in varying degrees of confusion, //
has led to the erroneous belief that “matter” is the //
very substance of the Demiurge. Such are the common conceptions of pantheistic systems or of those that refer to a world spirit or ‘anima mundi’, etc. In reality, matter has been “ordered” by the Demiurge and “impelled” towards a LEGAL UNFOLDING IN TIME, from whose evolutionary force not even the smallest particle escapes (and in which, //
of course, the “human body” participates)
We have presented this summary of Hyperborean ‘physics’ because we need to distinguish between two degrees of determinism. The world, as we have just described it, unfolds mechanically, oriented towards a purpose; this is the FIRST DEGREE of determinism. In other words: there is a Plan to whose guidelines the ‘order’ of the world conforms, and towards whose designs it tends; matter subject to the mechanics of that ‘order’ is DETERMINED IN THE FIRST DEGREE. But, as that Plan is sustained by the Will of the Demiurge, and His Presence is effective in every portion of matter, as we have seen, it could happen that He, ABNORMALLY, influences some portion of reality IN ANOTHER WAY, whether to TELEOLOGICALLY MODIFY HIS PLAN or to SEMIOTICALLY EXPRESS HIS INTENTION, or for STRATEGIC REASONS (2); in this case we are dealing with the SECOND DEGREE of determinism.

We can now distinguish between a FIRST-DEGREE PHENOMENON and a SECOND-DEGREE PHENOMENON by considering the degree of determination involved in its manifestation. It must be clearly understood that in this distinction the emphasis is placed on THE DIFFERENT ways in which the Demiurge can act upon THE SAME phenomenon. For example, in the phenomenon of a flowerpot falling from a balcony onto the pavement, we can see nothing other than a first-degree determination; we say: ‘the law of gravity came into play’. But, if that flowerpot fell on the head of the vi-

(1) The theory of ‘psychophysical energy quanta’ (U.E.V. A.C.) is set out in Book 4. Here we outline what is necessary to sketch the concept of ‘panentheistic control’.
(2) ‘Strategic reasons’ are understood to mean the following: when the awakened virya embarks on the return to the origin as part of a Hyperborean Strategy, he employs secret techniques that enable him to effectively oppose the Plan. In these circumstances, the Demiurge, ABNORMALLY, intervenes with all His Power to punish the intrepid one.

awake virya, we may assume a second determination or, strictly speaking, a “second intention”; we say: “the Will of the Enemy acted”.
In general, every phenomenon is capable of manifesting itself in the first or second degree of determination. In view of this possibility, we shall agree on the following: unless otherwise indicated, by ‘phenomenon’ we shall mean one whose determination is purely mechanical, that is, of the first degree; otherwise, it shall be clarified as ‘of the second degree’.
Now that we know how to distinguish between ‘the two degrees of the phenomenon’, all that remains is to clarify the statement we made at the beginning of this analysis that every law of nature, including the most eminent ones, describes the causal behaviour of phenomena of the first degree of determination. It is easy to understand and accept this, since when a second-degree determination intervenes in a phenomenon, the natural sense of the mechanical chain has been temporarily supplanted in favour of an irresistible will. In that case, the phenomenon will no longer be ‘natural’, though it may appear to be so, but will be endowed with a superimposed intentionality of a distinctly MALIGNANT CHARACTER [for the virya].
On the other hand, the first-degree phenomenon always manifests itself as COMPLETE IN ITS FUNCTIONALITY, which is a direct expression of its essence, and to which it will always be possible to reduce it mathematically to an infinite number of ‘laws of nature’. When the first-degree phenomenon is appreciated particularly through ONE law of nature, which is of particular significance to us as it HIGHLIGHTS A CERTAIN interesting ASPECT, it is evident that we are not dealing with the COMPLETE phenomenon but with that "aspect" of it. In such a case, we must accept the sad fact that only an illusion of the phenomenon will be perceived. Sensory-mutilated, gnoseologically distorted, epistemologically masked, we should not be surprised that the Indoiroi described the ordinary perception of a first-order phenomenon as MAYA, an illusion.
We shall now pose a question, the answer to which will enable us to address the problem of the ‘pre-eminence of cultural premises’, based on our latest conclusions: ‘if every first-order phenomenon necessarily appears complete (for example: at 6 a.m. “the sun rises”)’ What is the specific reason that our apprehension of it through the ‘scientific or cultural model’ prevents us from dealing with the phenomenon in its entirety, confining us to partial aspects of it? (For example, when we say: ‘the Earth’s rotation is the CAUSE that has produced the EFFECT of the Sun becoming visible on the eastern horizon at 6 a.m.’). In this last example, it becomes clear that by explaining the phenomenon through an ‘eminent law’, we do nothing more than refer to certain partial aspects (the ‘rotation of the Earth’), whilst setting aside—failing to see—the phenomenon itself (‘the Sun’). The answer to the question posed leads us to touch upon a fundamental principle of the theory 7

epistemological theory which states: THE EMINENT RELATIONSHIP WE PERCEIVE /
BETWEEN ASPECTS OF A PHENOMENON, QUANTIFIABLE MATHEMATICALLY /
AS A 'LAW OF NATURE', IS GUIDED BY THE PREEMINENCE OF
CULTURAL PREMISES FROM WHICH REASON MODIFIES /
OUR PERCEPTION OF THE PHENOMENON ITSELF.

When we make a 'scientific' observation of a phenomenon, rational functions take precedence over any perception, 'highlighting' with prominence those aspects that are interesting or useful and 'diminishing' the rest (of the phenomenon). In this way, reason operates as if masking the phenomenon, previously torn from the totality of the real, and presents a "reasonable" appearance of it, one that is always comprehensible within the realm of human culture. Of course, no one cares that the phenomena remain, from that point on, hidden behind their reasonable appearance; not if it is possible to make use of them, control them, harness their energy and direct their forces. After all, a scientific-technological civilisation is built UPON phenomena AND EVEN AGAINST them. What does it matter if a rational view of the world trims down perceived phenomena and confronts us with a CULTURAL REALITY, all the more artificial the more blind we are? What does it matter, we repeat, when such gnoseological blindness is the price we must pay to enjoy the infinite variations that, in terms of pleasure and comfort, scientific civilisation offers? Is there any danger lurking that we cannot technically ward off, we who have eradicated many ancient diseases, who have prolonged human life and created an urban habitat of unprecedented luxury?

The danger exists, it is real, and it threatens all those members of humanity who possess Hyperborean ancestors; Hyperborean Wisdom calls it PSYCHIC PHAGOCYTOSIS. It is a danger of a psychological nature and of a transcendent order, consisting in the metaphysical annihilation of consciousness, a possibility that may materialise in this or another world, and at any time. The destruction of consciousness occurs through DEMIURGIC PHAGOCYTOSIS, that is, through the assimilation of the personal self into the substance of the Demiurge. When such a catastrophe occurs, all possibility of transmutation and return to the origin is completely lost. We have already discussed the dramatic choice facing the virya and shall return to it at length in Book 4; nevertheless, it bears repeating that CONFUSION is the principal impediment to the transmutation of the virya into an immortal Siddha. And contributing to this permanent confusion is the gnoseological blindness we mentioned earlier, a product of our modern rationalist mindset. We live according to the norms of Western 'culture', which is materialistic, rationalist, scientific-technological and amoral; our thinking stems from pre-eminent cultural premises and conditions our view of the world, reducing it to mere appearance, without us noticing or having any idea of it. Culture, then, keeps us in confusion, preventing us from finding our bearings and marching towards the centre of the

psychic reintegration, transforming us into Sidãhas. Is it by chance that this happens? We have said it many times: culture is a strategic weapon, skilfully employed by those who desire the downfall of the Hyperborean Heritage.
When criticising modern urban culture / that of the 'Christian West', the 'evils' it causes in some individuals are often detailed: alienation; dehumanisation; slavery to consumption; depressive neurosis and its reaction: dependence on various vices, ranging from narcotic addiction to sexual perversion; ruthless competition, driven by dark feelings of greed and ambition for power; etc. The list is endless, but all these accusations deliberately omit the essential point, emphasising evils 'external' to the human soul, originating in 'societal imperfections'. To complement this fallacy, it is argued that the solution, the remedy for all evils, is 'the perfecting of society', its 'evolution' towards fairer, more humane forms of organisation, etc. The omission lies in the fact that evil, the only evil, IS NOT EXTERNAL to man; it does not come from the world but lies within him, in the structure of a mind conditioned by the pre-eminence of cultural premises that underpin his reasoning and distort his view of reality. Modern society, on the other hand, has managed to Judaise the ordinary man to such an extent that it has transformed him—a miracle that biology and genetics could not even dream of—into a wretched Jew, greedy for profit, content to apply compound interest and happy to inhabit a world that glorifies usury. Needless to say, this society, with its millions of biological and psychological Jews, is for Hyperborean Wisdom nothing but a terrible nightmare, which will be definitively swept away at the end of the Kali Yuga by the WILDES HEER.(1)

We have highlighted the fact that a 'law of nature' originates in certain relationships which rational judgement establishes between significant aspects of phenomena. Our aim is to make it clear that although these aspects truly belong to the phenomenon, the relationship that gave rise to the eminent law has been created by reason and can in no way be attributed to the phenomenon itself. Reason, supported by pre-eminent cultural premises, uses the world as a PROJECTIVE or REPRESENTATIONAL MODEL in such a way that any phenomenon expresses CORRESPONDENCE with an equivalent intellectual conception. In this way, man makes use of rational concepts of the phenomenon that bear only a tenuous connection to the phenomenon itself, to its truth.
When reasoning and analysing on the basis of such concepts, error creeps in and the result can be none other than

(1) In the EDDA, Wildes Heer is Wotan's 'furious army', /
According to the Thulegesellschaft, the Siddhas have announced the return of the Wildes Heer, alongside whom they will form the 'last battalion' of the eternal 77, at the end of the Kali Yuga.

the gradual descent into unreality and confusion. This effect is sought by the enemy, as we have said. We shall see later what method Hyperborean Wisdom teaches to avoid it.
When mentioning the Hermetic principle earlier, we said that all the laws of the macrocosm were reflected in equivalent laws of the microcosm. But the ‘laws of nature’ of the macrocosm are nothing but representations of a mathematical model originating in the human mind, that is, in the microcosm, as we have analysed. In the process that gives rise to the ‘scientific idea’ of a phenomenon, elements from two main sources converge: ‘mathematical principles’ and ‘preeminent cultural premises’. ‘Mathematical principles’ are archetypal; they stem from hereditary psychobiological structures (when we ‘learn mathematics’, for example, we consciously activate only a finite number of formal systems belonging to the realm of culture, but ‘mathematical principles’ are not truly ‘learned’ but ‘discovered’, as they constitute basic matrices of the brain’s structure). The "preeminent cultural premises" arise from the TOTALITY of cultural elements, learnt throughout life, which function as the conscious or unconscious content of memories and records and to which reason turns to formulate judgements (by "reason" we mean here an OPERATOR that relates different elements according to a certain "logic". The “operator” is HEREDITARY; the “logic”, that is, the AGREED-UPON MODE of operation, is CULTURAL: it depends on social, ethical, moral rules and principles, etc., and is closely linked to one’s own linguistic structure, to one’s native language).

The distinction we have made between “mathematical principles” and “preeminent cultural premises”, as the two main sources involved in the mental act of formulating a “law of nature”, will enable us to explain one of the most effective tactics employed by the Demiurge to keep the viryas in confusion, and the way in which the Siddhas seek to counteract it, charismatically guiding them to discover and apply the ‘law of the enclosure’. That is why we have placed such emphasis on this analysis: because we are dealing with one of the most important principles of Hyperborean Wisdom and, indeed, one of the secrets best guarded by the enemy.
When one becomes aware of the principle that states “for the Synarchy, culture is a strategic weapon”, it is often assumed that this refers to “culture” as something “external”, pertaining to human behaviour in society and the influence that society exerts upon it. This error stems from a misunderstanding of the Synarchy (which is assumed to be a mere ‘political organisation’) and of the role it plays in the Plan of the terrestrial Demiurge, Jehovah-Satan. The truth is that the virya seeks to orient itself towards the origin but fails to do so due to the state of con

fusion (1) in which he finds himself; culture (2) contributes to keeping him in that state as a strategic weapon of the enemy, but if this attack came ONLY from the outside, that is, from solitude, it would suffice to distance oneself from it, to become a hermit, to neutralise its effects. However, it has been sufficiently proven that solitude is not enough to avoid confusion; and that, on the contrary, confusion tends to increase in the most secluded retreat, making it highly likely that one will lose one's reason long before finding the source. It is the INNER cultural elements that confuse, mislead, and accompany the traveller at all times. That is why the conscious self must first free itself from the obstacle imposed by cultural elements if it is to bridge the distance separating it from the Vril.

A self stripped of all morality, of all dogma, indifferent to the world's deceptions but open to the memory of blood, will be able to march gallantly towards the source, and there will be no force in the universe capable of stopping it.

It is a beautiful image, that of the virya advancing fearlessly, enveloped in warrior's fury, with the demons unable to lay hold of him. We always present this image; but you may ask: how is it possible to attain such a degree of purity? Because the normal state of the virya, at this stage of the Kali Yuga, is confusion. We shall now explain, in answer to such a sensible question, the Siddhas' tactic for GUIDING the lost viryas and neutralising the effect of synarchic culture.

In the lost virya, the self is subject to reason. Reason is the rudder that steers the course of its thoughts, from which it would not deviate for anything in the world; beyond reason lie fear and madness. But reason operates on the basis of cultural elements; we have already examined how 'preeminent cultural premises' play a part in the formulation of a 'law of nature'. Thus, the yoke that the enemy has fastened around the self is formidable. We might say, figuratively speaking, that the self is a PRISONER of reason and its allies, the cultural premises; and everyone would understand the meaning of this figure of speech. This is because there is a clear analogical correspondence between the self, in the lost virya, and the concept of 'captivity'. For this reason, we shall now develop an allegory in which the aforementioned correspondence will become evident, enabling us subsequently to understand the secret strategy practised by the Siddhas to counteract the CULTURAL WEAPON of Sinar

(1) There are various degrees of CONFUSION. The 'strategic confusion' we have already mentioned elsewhere originates in blood impurity. The 'CONFUSION' we are dealing with here is the psychological expression of strategic confusion.

(2) Culture is a social, collective phenomenon. Man, as a member of that society, participates in it and is internally nourished (he 'structures' himself) by it. But 'culture' is not a spontaneous phenomenon; it possesses 'control variables' skilfully manipulated by the Synarchy, which 'directs' it in accordance with its plans.

guía.

Comencemos a presentar la alegoría fijando la atención en un hombre, a quien han tomado prisionero y condenado, de manera inapelable, a reclusión perpetua. El desconoce esta sentencia, así como cualquier información posterior a su captura procedente // del mundo exterior, pues se ha decidido mantenerlo indefinidamente incomunicado. Para ello ha sido encerrado en una torre inaccesible la cual se halla rodeada de murallas, abismos y fosos, y donde resulta aparentemente imposible todo intento de fuga. Una guarnición de soldados enemigos, a los cuales no es posible dirigirse sin recibir algún castigo, se encargan de vigilar permanentemente la torre; son despiadados y crueles, pero / terriblemente eficientes y leales: ni pensar en comprarlos o en gañarlos. En estas condiciones no parecen existir muchas esperanzas de que el prisionero recobre alguna vez la libertad. Y, sin embargo, la situación real es muy otra. Si bien HACIA AFUERA de la Torre la salida está cortada por murallas, fosos y soldados, DESDE ADENTRO es posible salir directamente al exterior, sin tropezar con ningún obstáculo. ¿cómo? Por medio de UNA SALIDA SECRETA cuyo acceso se encuentra hábilmente disimulado en el piso de la celda. Naturalmente, el prisionero ignora la existencia de este pasadizo como tampoco lo saben sus carceleros.

Supongamos ahora que, sea porque SE LE HA CONVENCIDO de que es imposible escapar, sea porque DESCONOCE su calidad de cautiverio, o por cualquier otro motivo, el prisionero no muestra // predisposición para la fuga: no manifiesta su valor ni arrojo y, por supuesto, no busca la salida secreta; simplemente se ha resignado a su precaria situación. Indudablemente es su propia actitud negativa el peor enemigo ya que, de mantener vivo el deseo de escapar, o aún, si experimentase la NOSTALGIA por la libertad perdida, se revolvería en su celda donde existe, al menos, una posibilidad en un millón de dar con la salida secreta POR / CASUALIDAD. Pero no es así y el prisionero, en SU CONFUSION, ha adoptado una conducta apacible que, a medida que transcurren // los meses y los años, se torna cada vez más pusilánime e idiota.

Habiéndose entregado a su suerte, solo cabría esperar para el cautivo una ayuda exterior, la cual solo puede consistir en la REVELACION DE LA SALIDA SECRETA. Pero no es tan simple de / exponer el problema ya que el prisionero no lo desea o no sabe que puede huir, según hemos dicho. Se deben, pues, cumplir dos cosas: 1o. lograr que asuma su condición de prisionero; de persona a quien han QUITADO la libertad, y, en lo posible, que RECUERDE LOS DIAS DORADOS cuando no existían celdas ni cadenas. Es necesario que tome conciencia de su miserable situación y / desee ardientemente salir, previamente a: 2o. revelarle la existencia de la UNICA POSIBILIDAD DE HUIR. Porque bastaría, ahora que el prisionero desee huir, solo CON QUE SEPA DE LA EXISTENCIA de la salida secreta; a ésta la buscará y hallará // por sí mismo.

Put in these terms, the problem seems very difficult to solve:
ORGANISE, AWAKEN it from its lethargy, and then REVEAL it,
it is necessary to rouse it, AWAKEN it from its lethargy, and then REVEAL it,
which is why it is high time that //

we ask ourselves: is there anyone willing to help the wretched prisoner? And if there were, how would they manage to fulfil the two conditions of the problem?
We must state that, fortunately, there are other people
who love and seek to help the prisoner. They are those who share his ethnicity and live in a country very, very far away, which is at war with the nation that imprisoned him. But they cannot attempt any military action to free him due to the reprisals the enemy might take against the countless captives whom, in addition to the one in the tower, they hold in their terrible prisons. The task, then, is to direct the aid in the manner envisaged: TO AWAKEN HIM, GUIDE HIM AND REVEAL THE SECRET TO HIM.
To do this, we must reach him, but how can we do so if he has been locked away in the heart of a fortified citadel, teeming with enemies on constant alert? The possibility of infiltrating a spy must be ruled out due to insurmountable ETHNIC DIFFERENCES: a German could not infiltrate the Chinese army as a spy, just as a Chinese person could not spy in the SS barracks. Unable to enter the prison and with no possibility of bribing or deceiving the guards, the only recourse is to SEND A MESSAGE to the prisoner.
However, sending a message seems to be just as difficult as infiltrating a spy. Indeed; in the unlikely event that diplomatic efforts secured authorisation to present the message and a promise that it would be delivered to the prisoner, this would be of no use because the mere fact that it would have to pass through seven levels of security, where it would be censored and mutilated, renders this possibility completely futile. Furthermore, through such a LEGAL CHANNEL (subject to prior authorisation), a condition would be imposed that the message must be written in clear language accessible to the enemy, who would then censor part of its content and rephrase the terms to prevent a possible second, coded message. And let us not forget that the secrecy of the hidden escape route is just as much in the prisoner's interest to know as it is in the enemy's interest to remain unaware of it. And first of all: what should be said in a mere message to ensure that the prisoner WAKES UP, gets his bearings, and understands that he MUST escape? However much we think about it, it will become clear in the end that the message MUST BE CLANDESTINE and that it CANNOT BE WRITTEN. Nor can it be OPTICAL, as the small window in his cell allows a view of only one of the inner courtyards, where signals from outside the prison cannot reach.

Under the conditions we have outlined, it is certainly not clear how his comrades can solve the problem and help the prisoner escape. Perhaps the / light will dawn if we bear in mind that, despite all the precautions taken by the enemy to keep the captive cut off from the // outside world, THEY FAILED TO ISOLATE HIM ACOUSTICALLY. (To do so, they would have had to keep him, like KASPAR HAUSER, in a / soundproof cell)

Let us now consider, by way of an epilogue, the method chosen by the Kameraden to provide effective assistance; assistance such that 1st: AWAKEN and 2nd: REVEAL THE SECRET to the prisoner, GUIDING HIM TOWARDS FREEDOM.

In opting for an acoustic method to convey the message, the Kameraden realised they had a great advantage: THE ENEMY IS UNAWARE OF THE PRISONER'S NATIVE LANGUAGE. It is therefore possible to transmit the message simply, without double meanings, taking advantage of the fact that it WILL NOT BE UNDERSTOOD BY THE ENEMY. With this conviction, the Kameraden did the following: several of them climbed a nearby mountain and, armed with a huge conch shell—which greatly amplifies the sound of the voice—began to broadcast the message. They did so without interruption for years, for they had sworn not to abandon the attempt until the prisoner was free once more. And the message descended from the mountain, crossed fields and rivers, passed through the walls and penetrated every corner of the prison. At first the enemies were surprised, but, as that language meant nothing to them, they took the musical sound for the song of some fabulous, distant bird, and in the end they grew accustomed to it and forgot it. But what did the message say? It consisted of two parts. First, the Kameraden sang a CHILDREN'S SONG. It was a song THE PRISONER HAD HEARD MANY TIMES DURING HIS CHILDHOOD; back there, in the GOLDEN HOMELAND, when the dark days of war were still far off and perpetual captivity could only be a nightmare impossible to dream. Oh, what sweet memories that melody evoked! What spirit, however dormant it might be, would not awaken, feeling eternally young, upon hearing once more those primordial songs, the ones he would listen to spellbound in the happy days of childhood and which, without knowing how, had turned into a distant and mysterious dream? Yes; the prisoner, however dormant his spirit might be, however much oblivion had closed his senses, would eventually awaken and remember! He would feel the longing for his distant homeland, realise his humiliating situation, and realise that only one possessing infinite courage, boundless daring, could achieve the feat of escape. If such were the prisoner's feelings, then the second part of the message will give him THE KEY to finding the secret exit. Note that we have said THE KEY and not THE SECRET EXIT. For it so happens that by means of the key the prisoner MUST SEEK out the secret exit (a task that should not be too difficult given the small size of the cell). But, once he has found it, he must complete his feat by DESCENDING to incredible depths, traversing corridors shrouded in impenetrable darkness, and finally ASCENDING to remote heights: such is the complicated path of the enigmatic secret exit. However, HE IS ALREADY SAVED the moment he BEGINS THE RETURN, and nothing and no one will be able to stop him.

All that remains, to complete the epilogue of the allegory, is to say a word about the second part of the acoustic message: the one that contained the key to the secret. It was also a song. A curious song that told the story of a forbidden and sublime love between a knight and a lady already betrothed. Consumed by a hopeless passion, the knight had undertaken a long and dangerous journey through distant and unknown lands, during which he became skilled in the art of war. At first he tried to forget his beloved, but after many years, and having realised that the memory remained ever alive in his heart, he understood that he would have to live eternally with this thorn of impossible love. So he made a promise to himself: no matter what adventures he might face on his long journey, nor the joys or misfortunes they might entail; deep down he would remain faithful to his hopeless love with religious devotion; and no circumstance would succeed in turning him away from his firm resolve.
And so the song ended: recalling that somewhere / on Earth, now a warrior monk, marches the valiant knight, armed with a mighty sword and a spirited steed, but wearing around his neck a pouch containing the proof of his drama, the KEY to his secret of love: THE WEDDING RING that would never be worn by his lady.
Unlike the children's song in the first part // of the message, this one did not evoke immediate nostalgia but rather a // sense of bashful curiosity in the prisoner. As he listened—// coming from who knows where, in his ancient mother tongue— to the story of the gallant knight, so strong and valiant, so // COMPLETE in battle, and yet so sweet and melancholic, so TORN inside by the MEMORY OF LOVE, the captive felt himself in the grip of that bashful curiosity experienced // by children when they sense the promises of sex or intuit the mysteries of love. We can imagine the prisoner pondering, perplexed by the enigma of the evocative song! And we can suppose, too, that he will finally find a CLUE in that WEDDING RING..... which, according to the song, would never be worn at any wedding. By deduction, the idea of the RING will lead him to seek and find the secret exit....

So much for the allegory. We must now highlight the existing analogies so that, through their combined use, we may draw important esoteric conclusions. In order to clearly demonstrate the analogical relationship, we shall proceed according to the following method: first, we shall state a premise regarding the allegorical story of the 'prisoner'; secondly, we shall state a premise referring to an analogous situation in the 'lost virya'; thirdly, we shall COMPARE both premises and draw the CONCLUSION, that is to say, we shall DEMONSTRATE the analogy.
It is understood that we cannot set out THE TOTALITY of the correspondences without the risk of going on indefinitely. Therefore, we shall only highlight those relationships that are essential

essential to our purpose and leave it to the reader’s imagination to establish many others.

- 1 -

- a - The ‘prisoner’ is at the mercy of his guards, who keep him in perpetual captivity.
- b - The ‘I’, of the lost virya, is a perpetual prisoner of // ‘reason’.
- c - The “prisoner” and the “self” are analogous.

→ 2 -

- a - The "guardians" are the dynamic intermediaries, petty indeed, between the "prisoner" and the "outside world".
- b - "Reason" is a dynamic, very poor intermediary between the / "self" and the "outside world" (in the lost virya).
- c - The "guardians" and "reason" are analogous. (Let us recall that when reason formulates a "law of nature", "mathematical principles" and "preeminent cultural premises" come into play).

- 3 -

- a - The “guardians” use a “language of their own”, distinct from the prisoner’s “native tongue”, which he has forgotten.
- b - "Reason" employs "logical structures", distinct from the original "//primordial Hyperborean language" of the lost virya, which he has forgotten [due to strategic confusion].
- c - The "language of their own" of the guardians is analogous to the // "logical structures" of reason.
The prisoner’s "native language" is analogous to the "// primordial Hyperborean language" of the lost virya.

- 4 -

- a - The "prisoner’s" primary environment is his "cell" in the tower, which thus contains him completely with the exception of the openings (door and small window) through which the senses can extend only very faintly.
- b - The primary environment of the "self" is the "unconscious", which contains it almost completely, with the exception of the "instinctive", "sensory" and "rational" spheres that play a part in the composition of behaviour.
- c - The ‘cell’ of the tower is analogous to the ‘unconscious’ of the lost virya. (As the content of the unconscious, we consider the ‘collective archetypes’, especially the ‘mathematical principles’ and the ‘mythical elements’).

- a - In the ‘cell’ there is a ‘barred window’: through which the prisoner obtains a precarious but ‘direct’ image of the outside world.
- b - In constant contact with the ‘self’ is the ‘sensory’ sphere, through which the self obtains a precarious but ‘direct’ image of the outside world.
- c - The "barred window" is analogous to the "sensory sphere" (or to "the senses") in the lost virya.

- 6 -

- a - In the cell there is a "barred door" through which the guards enter, and with them the censored news; that is, through which the prisoner obtains an "indirect" image of the outside world.
- b - The “self” can form an “indirect” image of the outside world through “reflection”, that is to say, the act by which “reasoned” information is received.
- c - The ‘barred door’ is analogous to the act of reflection.

- 7 -

- a - The "prisoner’s" cell is located in a "tower", which in turn stands within a "walled" "courtyard".

Surrounding the walls are deep "moats", followed by further walls and more moats; and so on, until there are seven concentric layers of walls and moats. The seven security circuits of this formidable “prison” are connected to one another by “drawbridges”, “corridors”, “gates”, “draw bars”, etc. Beyond the final wall lies the “outside world”, the enemy’s country.

In short: the “prison” is a static structure that stands between the prisoner and the outside world.

- b - A complex static structure known as “culture” stands between the “self” and the outside world. “Reason”, in order to render information from the outside world “reasonable”, relies on certain elements of this static structure or // “culture”, for example, the “preeminent cultural premises”.
- c - The ‘prison’ is analogous to ‘culture’.

Also: certain parts of the ‘prison’—walls, moats, bridges, etc.—are analogous to certain parts of ‘culture’, that is, the ‘pre-eminent cultural premises’.

Comment: Bear in mind that, in the allegory, both the "guards" and the "prison" are intermediaries between the prisoner and the outside world. But the "guardians" are "dynamic" intermediaries (analogous to "reason" in The Lost Voyage) whereas the "prison" is a "static" intermediary

tactic" intermediary (analogous to "culture" in The Lost Virya).

- 8 -

- a - Beyond the prison's final wall lies the "outside world", that reality which can never be seen by the "prisoner" because the structure of the /// "prison" restricts his movement and because a permanent "guard" ensures that this situation is maintained.

- b - The "self", in the lost virya, lies skilfully submerged in the depths of the cultural structure, floating // lost amongst its artificial and static elements and at // the mercy of the relentless tyranny exercised by reason. The cultural structure completely surrounds the "self", save for a few slits through which the "sensory sphere" faintly peeks out. Beyond the cultural structure, as the object of the instinctive and sensory spheres, lies the 'outer world', the reality that can never be 'seen' (in its truth; 'as it is') by the 'self'.

- c - The 'outer world' beyond the prison is analogous to the 'outer world' beyond the 'cultural structure' that subjects the 'self' in the lost virya.

→ **9 -**

- a - On a nearby mountain, the Kameraden try to help the "prisoner" escape from the "prison". To this end, they send a message, in their native language, using sound. In this message there is a "children's song", to "awaken" the prisoner, and a "love song", with the "key of the ring", so that he may seek the secret exit and escape.

- b - In a hidden "centre" called Agartha, the Hyperborean Siddhas try to help the lost viryas break the chains that bind them to the material world of the Demiurge. To this end, they charismatically send a message in the "language of the birds", using "acoustic Kabbalah". In this message there is a "primordial memory", to awaken and guide the virya, and a "song of love", with the "key of the ring", so that he may seek the centre, conquer the Vril, and abandon, like a God, the material hell of Jehovah-Satan.

- c - Many analogies can be drawn between "a" and "b". We shall highlight only the most important one: the Kameraden are analogous to the Hyperborean Siddhas.

We believe that the nine preceding arguments constitute an effective demonstration of the analogical correspondence that exists between the 'allegory' and the 'situation of the lost virya'. But that is not all. We have reserved three components of the allegory (children's song; love song; secret exit) to establish a final analogical correspondence and draw the conclusion

final conclusion.

As the validity of the existing analogical relationship has been demonstrated in the preceding arguments, it will not be necessary to resort to the same method in the next commentary; we shall take the analogies we have mentioned as proven.

Let us now recall the reasons that led us to develop the allegory. We set out to demonstrate, by analogy, the method employed by the Hyperborean Siddhas to counteract the action of 'culture', the strategic weapon of the Synarchy. / We previously clarified that it is the 'internal cultural elements' that are the true instrument the Synarchy employs to keep the virya 'lost', that is, in confusion. In that state, the 'I' is subjected by reason to the cultural structure, the source from which all mental activity is ultimately nourished. Thus it happens that the "I", that is to say, present consciousness, is "directed towards" the world "through" the cultural structure "by" reason; the result, as we have said several times, is a distorted image of the world and a state of psychic confusion that greatly hinders the "strategic reorientation" of the virya. To counter this situation, the Siddhas, just like the Kameraden in the allegory, set out to come to the rescue "by sending a message".

The main objective is to "circumvent all the walls" and reach the prisoner, the "I", with a message of dual meaning: 1. to awaken; 2. to guide. To this end, the Siddhas "transmit the message", charismatically; for MANY MILLENNIUMS some have heard it, awakened and set out; others, the majority, remain in confusion. Of course, it is not easy to recognise the message, because it has been sent in the language of the birds..... and its sounds can only be perceived through the blood.

Is it clear then? The message of the Siddhas constantly resonates in the blood of the lost viryas. Those who do not hear it do so because they suffer from strategic confusion or are unaware of its existence, which amounts to the same thing. But how SHOULD the charismatic message fulfil its mission? In two steps. Firstly, the Siddhas SPEAK, in the blood of the virya, of a primordial memory, of something that occurred AT THE BEGINNING OF TIME when THE SPIRIT HAD NOT YET BEEN CAPTIVATED BY THE GODS OF MATTER. How the Siddhas manage to do this is a great Mystery, to which only They can provide an answer. This 'primordial memory', the 'child's song' of the allegory, has been induced with the aim of 'activating' the blood memory inherent in the virya, that is to say, so that it 'feels' its Minne.

If this occurs, then the lost virya will experience
a sudden "nostalgia for another world", a desire to "leave everything
behind and depart". Technically, this means that the "memory of blood"
has reached "the place where the consciousness, the 'I' of the lost virya,
was situated"; generally upon a chakra. Such a contact
between the "self" and the Minne takes place independently of
cultural structure and reason; and that is the goal sought
by the Siddhas. We have thus reached the very heart of

“self” via the blood; it is then, in that fleeting moment, that the “love song” will be heard.

Let us now turn to the second part of the message, which I have allegorically termed the “love song”. First of all, let us say that this name is not arbitrary, for Hyperborean Wisdom teaches that, FROM ITS ORIGIN IN THE PHYSICAL UNIVERSE, that is to say, from its synchronisation with Time, THE SPIRIT REMAINS IN CHAINS TO MATTER BY A MYSTERY OF LOVE. When the memory of blood, activated by the first part of the message, OPENS A PATH (non-rational; non-cultural) TOWARDS CONSCIOUSNESS, then the Siddhas SING THE LOVE SONG, they involve the virya in the Mystery. If one’s blood is pure enough for the charismatic message to be brought into consciousness, then the virya has the possibility of ‘orienting itself’ towards the origin and remaining definitively ‘awake’.

In the Second Dissertation (Secret Societies and the Thulegesellschaft) we mentioned the “Mysteries of Antiquity” (of Osiris and Isis, of Mithras, of Dionysus, etc.) as possessing, in the historical past, authentic remnants of Hyperborean Wisdom, the knowledge of which was shared only by members of a caste of initiated priests. It is worth clarifying here the difference between those “Mysteries” and the Mystery of Love to which the second part of the Siddhas’ message alludes. Firstly, let us recall that the Mysteries of Antiquity were intended to perpetuate esoteric knowledge through INITIATION; in other words, they fulfilled a SOCIAL FUNCTION. Secondly, it must be borne in mind that these “Mysteries” came into being BECAUSE OF THE KALY YUGA, in an attempt to safeguard Ancient Wisdom from universal decline and the descent into exotericism. In other words, from their very origins, the Mysteries of Antiquity have been LINKED TO (historical) TIME, which was always their true foundation.

Unlike the ‘Mysteries of Antiquity’, the Mystery of Love is neither social (nor initiatory) nor is it linked to any historical time, since its charismatic ‘transmission’ is synchronistic and acausal, and is therefore ‘ever-present’. They have only the word ‘Mystery’ in common, but as this fact may cause some confusion, we have deemed it appropriate to clarify it so that any belief that the Mystery of Love might be (as in the ‘Mysteries of Antiquity’) a mere esoteric knowledge accessible through ‘initiation’ may be ruled out from the outset.

The Mystery of Love can only be revealed through pure blood, inwardly, in a transcendent contact with the ‘self’ that takes place without the intervention of cultural or rational categories. It is, therefore, an ABSOLUTELY INDIVIDUAL experience, unique to each virya. He who knows the secrets of the Mystery of Love is not an ‘initiate’ but a TRANSMUTED ONE, an ‘immortal Siddha’ or, for a brief time, an ‘awakened virya’.(1) The Mystery of Love is a personal discovery, and therefore

therefore: unique to each virya, concerning the TRUTH OF HIS OWN FALL.
No one can know this secret and remain the same. And no one,
much less, would dare to speak of it once the Supreme
Experience has taken place. On the contrary, often
lips are sealed forever, eyes blinded,
and ears closed. It is not a few whose hair turns
white, nor fewer still whose minds sink into the darkness of /
madness. For only infinite courage can sustain, alive and
whole, he who has seen the Deception of the Origins and has
finally understood THE HOW AND THE WHY OF HIS FALL. Given the 7
weight of the secret so terrible, one understands why we say that /
there can never be in the world any hint of the Mystery of Love,
and only someone irresponsible or mad would claim otherwise.
Hyperborean Wisdom provides TECHNIQUES OF BLOOD PURIFICATION
whose purpose is TO APPROACH THE MYSTERY. But the Mystery,
in itself, is discovered within; it is unique to each virya, and /
NO ONE MUST SPEAK OF IT.

The allegorical story of the prisoner has allowed us to explain in simple terms the method used by the Siddhas to guide lost viryas. The charismatic message, if heeded, succeeds in 'awakening' the virya by bringing him into contact with his blood memory, with his Minne. It then allows him to partake of the Mystery of Love, the Supreme Experience which, as we have said, NULLIFIES the cultural strategy of the Synarchy. But WE CANNOT know what the Mystery of Love consists of until we have experienced it individually. We have of it only the GENERAL CLUES left by THOSE WHO TRANSMUTED AND DEPARTED. On the basis of such clues, we can affirm that the Mystery of Love is experienced in SEVEN DIFFERENT WAYS by the viryas and that this is precisely why Hyperborean Wisdom provides for seven (secret) paths of liberation. The path of liberation adopted will depend on the manner in which the Mystery of Love has been gnostically perceived, and that is why one often speaks of a 'path of mutation' or 'path of the ray'; of a 'dry path' or 'path of the right hand'; a "wet path" or "path of the left hand"; a "path of strategic opposition" or "path of warrior gnosis for absolute return"; etc.

We shall not, of course, discuss all the paths of liberation, but rather the one that has a special connection with our account, namely the path of strategic opposition, which was the one followed by the initiates of the S.D.A. However, we cannot fail to mention that the Mystery of Love, revealed by the Hyperborean Siddhas, is the ancient foundation of the Tantric systems of Tibet, although today such yogas have lost their Gnostic meaning with the exception of TANTRA KAULA, which still preserves part of the Wisdom.

In Allegory 1: the second part of the message was quite extensive because it also referred to 'the other' paths of liberation.

(1) Notwithstanding this clarification, we shall continue, for convenience' sake, to refer to the BERSERKIR of the S.D.A. as 'initiates'.

which can “unlock” the Mystery of Love. But the prisoner has found the key in the WEDDING RING, and this signifies, analogously, that he has chosen the path of strategic opposition. The message has reached him “acoustically”, that is to say, Gnostically, and, upon becoming aware of its content, // by means of the revealed key, he finds in the cell A RING, which allows him to OPEN THE SECRET EXIT.

The cell, according to argument 4, is analogous to the unconscious. But the ‘content’ of the unconscious consists of collective archetypes, mythical elements and mathematical principles; a RING ‘concealed’ in the floor of the cell undoubtedly corresponds to A MATHEMATICAL PRINCIPLE, to a ‘concealed’ archetype, that is to say, an unconscious one.

The allegory allows us to understand, then, that the Si-ddhas, through their message, UNCOVER a MATHEMATICAL PRINCIPLE that remained unconscious, which we call the PRINCIPLE OF THE FENCE. Hence:

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c - The “ring” in the prisoner’s cell is analogous to the “principle of the circle”, a mathematical principle, or collective archetype that remained unconscious in the lost virya and which the message of the Siddhas has UNCOVERED.

We demonstrated earlier that “in the mental process that gives rise to the ‘scientific idea’ of a phenomenon, elements from two main sources come together: ‘mathematical principles’ and ‘preeminent cultural premises’.” This is particularly evident when formulating a ‘law of nature’, which explains the behaviour of a phenomenon by establishing causal relationships between its various aspects. Let us take a simple example: we wish to ‘measure’ the side of a regular polyhedron. Here, the phenomenon is not a body in the shape of a regular polyhedron. To do this, we take a "ruler", that is, a flat surface on which units of length are marked and of which we are certain that one of its sides is perfectly straight. We align the zero mark on the ruler with the "start" of the side we are going to measure. We now observe that the “end” of the side coincides with the number five on the ruler and simply state that “on the polyhedron, the side measures five centimetres”. We have, as will be seen, carried out a series of subjective operations whose conclusions, however, can be confirmed by other observers; this possibility of verification is what lends the status of a “law of nature” to the aforementioned fact.
But it so happens that on the ruler, which we believe to be numbered, there are in fact engraved marks that REPRESENT numbers, not numbers in themselves. Numbers are mathematical principles inherent to the structure of the brain, that is, subjective elements, which intervene in the act of ‘recognising that the edge of the side coincides with the symbol 5’. If we say ‘it measures five centimetres’, we are making a statement about an empirical quality: ‘there is a proportion-

(that is, a mathematical relationship) between the length of the side of the polyhedron and the length of the Earth's meridian". (1) / This proportion is fixed or CONSTANT (= 5 cm) and constitutes a / "relationship between aspects of a phenomenon", that is, a "law of nature".

The phenomenon (the polyhedron) presented itself to us as COMPLETE, whole in its manifestation. However, it is not possible to grasp it in its entirety; as soon as we observe it, ONE PART of it becomes prominent to us, standing out and taking precedence over OTHER ASPECTS. The UNITY of the phenomenon has been broken in favour of the PLURALITY of qualities that we are able to attribute to it. We distinguish TWO square faces and, on each face, FOUR edges and FOUR angles, etc. We then measure an edge or side and establish a 'law of nature': 'the length of the side is proportional to the length of the Earth's meridian and their ratio is 5 cm'.

In this operation we have just described, mathematical principles have been involved (when we distinguish TWO faces, FOUR edges, etc.) and the "preeminent cultural premises"/// (when the face, the side, or any other quality became "preeminent"). The two sources converge in the rational act of 'relating' (measuring) aspects of the phenomenon and postulating a 'law of nature' (it measures 5 cm) that can be universally verified.

We hope to have made it clear that MATHEMATICAL PRINCIPLES (ONE, TWO, the SQUARE, etc.), being intrinsic properties of the mental structure, INTERVENE A PRIORI in the formulation of a law of nature. As for the "numbers" of the world, those engraved on the graduated ruler, they are merely CULTURAL SIGNS OF REPRESENTATION which we RECOGNISE thanks to conventional learning. There were ancient peoples who represented numbers with knots or ideograms; it is likely that a measuring instrument consisting of a rod on which hieroglyphs have been engraved would, in principle, mean nothing to us if we were unable to 'read' the signs, that is, to make the numerical representations.

The 'principle of enclosure', brought to our awareness by the message of the Siddhas, is also a mathematical principle and, as such, will intervene 'a priori' in all phenomenal perception. Natural numbers (which are in the mind) allow us to "count" (one, two) the halves of that apple (which is in the world). The principle of the circle (which is in the mind) allows us to apply the "law of the circle" to that phenomenon (which is in the world). We have come a long way to reach this conclusion. Let us now express it in general terms: THE PRINCIPLE OF THE ENCLOSURE MAKES IT POSSIBLE TO DETERMINE THE LAW OF THE ENCLOSURE IN EVERY PHENOMENON AND IN ANY RELATIONSHIP BETWEEN PHENOMENA.

(1) The CENTIMETRE is equivalent to one hundredth of a metre and this to one ten-millionth of a quarter of a terrestrial meridian.

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But the principle of the enclosure is, generally speaking, unconscious, and only those who manage to hear the message of the Siddhas can bring it into the conscious sphere. And only they, the viryas of the piertos, will be capable of applying the law of the enclosure in a war strategy that ensures the return to the origin. (1)
As a final reflection on the allegory, let us say //
that when the prisoner 'pulls the ring' and discovers the secret
exit, he is performing an action analogous to when 'the
awakened virya applies the law of the enclosure', according to the
archmetic technique, and unambiguously and irreversibly 'opens' a path towards the 7
Vril.

The method employed by the Siddhas to counteract "culture", the enemy's strategic weapon, has thus been explained. They send Their message, the purpose of which is to AWAKEN in the virya the memory of blood and to DIRECT him towards the Vril, his "secret exit". To this end, they induce it to discover the "principle of the encirclement" and then to apply the "law of the encirclement" in a Hyperborean strategy.
Hyperborean Strategy.
The law of the siege IS INFALLIBLE for the proposed strategic purposes and can be applied both individually and collectively. History abounds with examples of viryas who have applied techniques based on Hyperborean Wisdom to immortalise themselves as Siddhas or to lead a people of pure blood towards collective mutation; as proof of these glorious deeds, numerous stone constructions remain which no one understands today, for to do so one would need to possess a vision grounded in the principle of the enclosure. For the awakened virya, versed in the archemonic technique, a single glance at the megalithic constructions, or at Montsegur, (2) or at the K.2. (3), is sufficient to correctly interpret the Hyperborean Strategy upon which their construction was based.
Let us say, finally, that whoever is aware of the principle //
of the enclosure HAS OVERCOME the enemy's cultural strategy and CAN
ACHIEVE THE DOUBLE ISOLATION, OF THE SELF and OF THE MICROCOSM.
The principle of the enclosure will allow the limits of // consciousness to be established, isolating it from the prevailing cultural premises, and shifting the 'self' towards the 'centre'.

The law of the enclosure will THEN allow the microcosm to be isolated

(1) In Book 4 it will be shown that the 'law of the encirclement' is a law of Psychosocial Strategy.
(2) Montsegur – Castle on the Pog, in the French Languedoc, built by the Cathars using the archemonic technique.
(3) K.Z. (KONZENTRATIONSLAGE?) "Concentration Camps" of the SS. These were not sinister prisons as the Synarchist propaganda claims, but marvellous "magical machines" to accelerate collective mutation, built according to the archemonic technique taught by Hyperborean Wisdom.

of the macrocosm, gaining a time and space of their own, that is to say, immortality; the microcosm or physical body will have been transmuted into VRAJA, the incorruptible matter.

The berserkir (initiates of the S.D.A.) applied the law of the encirclement in the Valplads through the archemonic technique. The archemon (here a ring of water) topologically divided the Valplads into two parts: an ‘exterior’, the Valplads proper, and an ‘interior’ or ‘square’.
When the berserkir has occupied the square and, by means of ‘strategic opposition’, applies the law of the siege to the archémona, temporal desynchronisation occurs and, if the opposition is sufficient, final independence from the time of the Valplads. But the time of Valplads is “the immanent flow of the Demiurge’s consciousness”; to become independent of it, to possess a “time proper to the microcosm”, means to stand apart from all determination of “first” or “second order”. The Demiurge has “momentarily” lost his ability to act upon the virya, and this “moment”—one’s own time—is seized upon to HEAD TOWARDS, ADVANCE, towards the origin. It is thus possible to conquer the Vril and transmute oneself into an immortal Siddha. But what happens if the centre is not reached, whether because of a lack of purity or because one has feared taking the Great Leap? In the case of Rudolf II, we have already mentioned the “strategic disadvantage” and described how this led him to madness. (1) And for that reason, given such risks, it is always warned that only those possessing infinite courage, and who are stripped of all morality or dogma, will be able to employ the archemonic technique with any chance of success. But if one possesses sufficient courage and a total detachment from the ‘things of the world’, it is always possible to carry out the reverse operation of ‘synchronising’ with the time of the Valplads, although this operation entails a terrible levelling of forces. This is because, during the ‘strategic opposition’, a ‘SITZKRIEG’ or siege war is waged, in which the enemy applies the full power of its Strategy against the archemon, that is, against the stronghold. Two Strategies clash there: one, the Will of the Demiurge set on maintaining the material chaining of the virya; the other, the Hyperborean Strategy of the one who has chosen, in order to undertake the return, to follow the path of strategic opposition with his archemonic technique. If the virya decides to continue occupying the stronghold whilst seeking the INNER EXIT, it must prepare to withstand ever-increasing pressure from the enemy. If, on the other hand, it decides to ‘synchronise’ and return to the Valplads, it must prepare to face a certain danger of madness, the result of conscious ‘archetypal misalignment’, from which only its sacred purity can undoubtedly save it.
(1) We suggest re-reading this section, p. , chapter ‘Epilogue to the Adventure of Dr John Dee’.

We have explained part of the archemonic technique; it now falls to us to set out what strategic opposition consists of.

The archemon, as we have described it—that is, as it was used by the berserkers—is quite properly a “strategic siege”. Upon it the initiate will project the “law of the siege”, giving rise to an act of war whose immediate aim is to limit a space within the Valplads and remove it from the control of the Demiurge. Subsequently, AS AN INEVITABLE EFFECT OF THE LAW OF THE ENCIRCLEMENT, the SITZKRIEG is initiated and the pressure of the enemy siege manifests itself with some intensity. If this pressure fails to breach the encirclement, the position remains ‘static’. As this ‘pressure’ implies that a FORCE is acting upon the encirclement, it is appropriate to draw an analogy with Newton’s 3rd law, which states: ‘if one body exerts a force upon another, the second always exerts upon the first another force of equal magnitude but in the opposite direction’ (1). In other words, in the state of static equilibrium, the virya ‘contains’ the enemy pressure on the archmon by exerting an equivalent pressure but in the opposite direction; such is the analogical interpretation of the third law. But since the enemy pressure is exerted from all points of the Valplads, one might ask: how can the virya OPPOSE an equivalent force AT ALL POINTS OF THE ARCHEMON? At first glance, it is clear that this condition is quite difficult to fulfil for a virya whose physical body lacks the appropriate peripheral organs for this purpose. However, although difficult, it is not impossible to find a solution to the problem. But, naturally, such a solution cannot be rational.

To begin with, let us answer the previous question: it is not strictly necessary for pressure to be exerted at every point of the archmon if the hermetic principle ‘as above, so below’ is applied, or, better still, its magical corollary: ‘IN THE PART LIES THE WHOLE’. Bearing this principle in mind, it is agreed that it is possible to ‘respond’ to enemy pressure on a part of the archmon that represents, for strategic purposes, the same as ‘the whole’. To fulfil this condition, John Dee, the Siddha who designed the archmon used by the S.D.A., proposed that the opposition should be directed solely against a part of the Valplads, which would magically represent the whole, that is, the “world” of the Demiurge. In theory, it would suffice to define ONE POINT in the Valplads, since every point in space corresponds to a quantum of U.E.V.A.C. psychophysical energy, through which the Demiurge manifests. But, in practice, man is not equipped to distinguish one point from another. Now, a psychophysical law states:

1 U.E.V.A.C. + 1 U.E.V.A.C. = 1 GREATER U.E.V.A.C.

esoteric relationship between archetypal atoms or quanta of psychophysical energy which constitutes the true foundation of well-known profane laws of crystallography. In summary: it may /

(1) FRANCIS SEARS - FUNDAMENTALS OF PHYSICS. VOLUME I - p. 18 - ED. AGUILAR - SPAIN.

take a body, whether of homogeneous matter or not, as the MAJOR representative of a simple U.E.V.A.C., that is, of a point in space. Due to a property of the U.E.V.A.C.s—the indiscernible points—the Will of the Demiurge manifests itself in the integrity of the body, sustaining its material structure.
Drawing not only on concepts from Hyperborean Wisdom but also on the Hyperborean Tradition, which recounts stories of many viryas whose Strategies culminated successfully, John Dee recommended 'employing THE STONE as the most suitable substance for the practices of strategic opposition. There is a /// great lack of knowledge regarding the occult properties of stones, which are not mere solids but fluids; that is to say: /// flowing substances whose movement occurs over an enormous span of time which we, having a minimal lifespan, are unable to perceive. Their slow flow, spanning millions of years, constitutes an invaluable quality, for the creation of a 'time of one's own' requires a temporal reference point (a 'clock') whose period is as extended as possible.

According to John Dee's criteria, a small stone placed in Valplads, opposite a specific point on the Archemona, serves as a suitable reference point for practising strategic opposition. However, one must not assume that the 'small stone' can be 'any' stone. There are psychophysical laws—originating from the sum of U.E.V.A.C. units—which dictate the need for a proper proportion between the volume of the human body or microcosm and the volume of the stone representing the macrocosm. This requirement leads to the fact that the stones used in Hyperborean strategies are always of great volume and, therefore, weigh many tonnes. How can such a physical constraint be reconciled with the special characteristics of Strategy A1 designed by John Dee? According to the English Si-7 ddha, the appropriate stone must be selected in accordance with the traditional rules of Hyperborean Wisdom, a task that culminates in the acquisition of a giant rock, perhaps weighing 500 or /// 1,000 tonnes. Once this step has been completed, the berserkir then proceeds to CUT a small piece of rock which, for magical purposes, will fulfil the same role as the larger rock. / The strategic opposition will be carried out against that fragment of stone.

We do not believe it necessary to clarify that all these operations must be carried out under a special ritual atmosphere and following the traditional yet precise guidelines of Hyperborean Wisdom.

In accordance with John Dee's instructions, the berserkir selected an enormous rock, part of a hill in the Bavarian Alps, which they shattered using flint hammers, as metal was strictly forbidden in this land. After reducing the rock to the 'critical volume', commensurate with the berserkir, they proceeded to break off sixteen small pieces, no larger than a fist, but suitable for practising the opposition.

The hill, with the largest rock, was situated within the domains of one of the founding princes, that is to say, on lands belonging to the Dynasty; and although this fact provided considerable security, great precautions were nevertheless taken to prevent anyone from attempting to alter the critical mass. If the largest rock were to be split, whether intentionally or accidentally, the strategic opposition would be nullified, with the consequent risk of returning to Valplads at a STRATEGIC DISADVANTAGE. It is therefore understandable that the largest rock was carefully concealed and that all manner of sinister legends were woven around that cart with the aim of scaring away the superstitious inhabitants of the area.

As for the smaller rocks, the berserkir transported them to the site where the archmon was located and placed them, as we mentioned at the start of this ‘course of action’, in sixteen chests, alongside some strange war garments. Although the site of the ceremonies changed several times over the centuries, the arrangement of the archmon and other ritual elements always conformed to the design we have already described.

The lesser stones were called LAPIS OPPOSITIONIS (1) or simply LAPIS by the berserkir. The part of the archmon in front of which the ‘lapis oppositionis’ is placed was known as FINESTRA IN FERNALIS or ENESTRA (2). The archmon had to present an irregularity in the ‘enestra’, something like ‘saw teeth’, as John Dee had indicated.

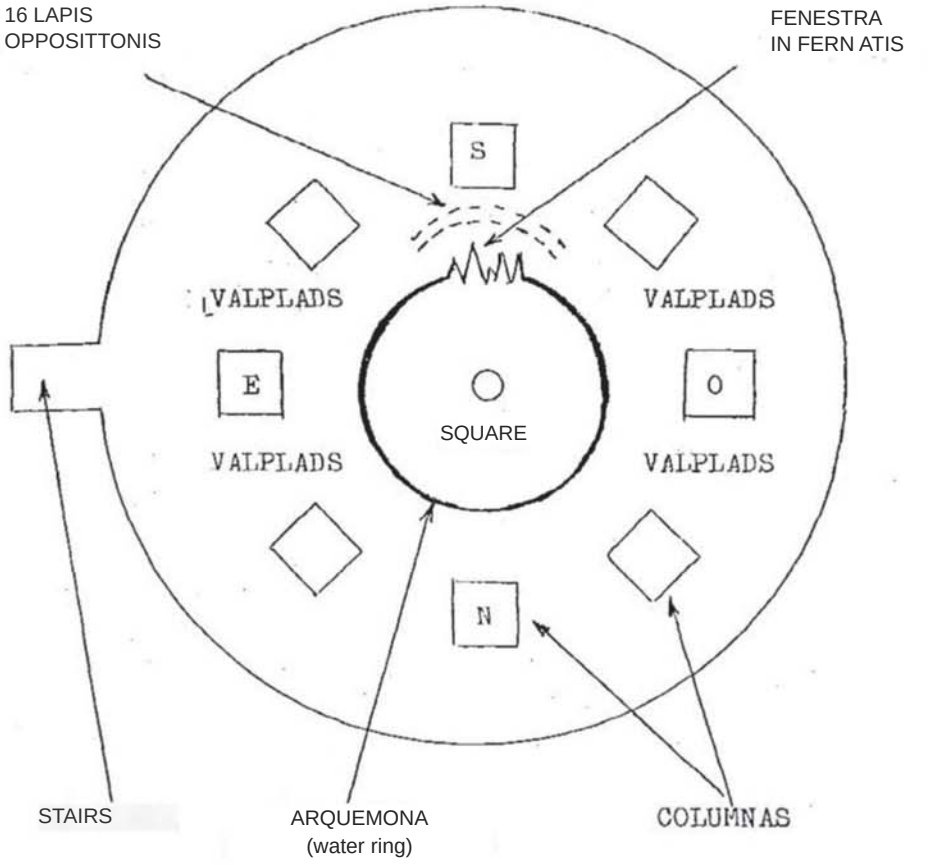
This irregularity represented the point of closest approach to the Valplads, a quality that would become apparent when the berserkir applied the law of the siege and initiated the strategic opposition. To determine the dimensions of the Fenestra, ancient principles of Hyperborean Wisdom were also to be followed.

To summarise all that has been said, we can now look at a simplified diagram of the crypt. Next, we shall return to the berserkir who, having changed their attire, are preparing to begin an initiation ritual.

Only a few minutes had passed, yet the berserkir had undergone a remarkable transformation. On the tables and hanging from iron brackets protruding from each column lay the rich courtly garments that the nobles had worn upon descending into the crypt. Instead, they were clad in a curious warrior’s attire that could not be definitively attributed to any historical people, though the overall appearance was undoubtedly Nordic. They wore a fine leather doublet and, over this, a scale mail coat (LORICA E SQUAMATAE), forming an ensemble similar to those that Roman centurions called "CATAPHRACTA". They wore leather sandals (CALIGAE) and a conical helmet with a nose guard, also made of leather, studded with octagonal gold rivets. From a thick

(1) STONE OF OPPOSITION.
(2) INFERNA WINDOW L.

SECRET CRYPT



The dagger and sword hung from his belt in simple leather sheaths. The sword was made of iron with an ivory hilt, at the end of which protruded two small ‘Hallstattic’ horns (1) that gave a clue to the prodigious antiquity of this ‘model’ of weapon: it was not yet the CROSS, but the ancient TAU, the rune of THOR, the magical sign that characterised it. On the left forearm they had fastened the three-sided convex shield, passing their hand through two straps at the back; with this same hand they took,

(1) From "HALLSTATT", a culture belonging to the early European Iron Age according to anthropology and archaeology (1200–700 BC). According to Hyperborean Wisdom, there are traces here of a much older heritage, dating back to Cro-Magnon man.

each, their lapis oppositionis, the lesser stone. In their right hands they firmly brandished the double-edged axe of black, gleaming iron.
The only two women, dressed in a similar manner, in no way detracted from that fantastic display of warrior mystique. They differed from the men only in a few details specific to their sex; otherwise, the same valiant resolve shone in their eyes as in the rest of those present. The sword, somewhat shorter, was of the same 'Hallstatt' type as the others, but the dagger was not worn at the waist; instead, they hung it around their necks in the manner of Viking women. They also wore a leather helmet, from which their hair fell, divided into two braids, each fastened with a gold brooch. Finally: perhaps the most striking detail of the ladies' attire was the two iron hemispheres which, apart from protecting their breasts, clearly revealed their qualities as Amazons.

Almost at the same moment, they all finished dressing and, without
saying a word, stood by their column, staring
intently towards the arch. It is but a moment, in which each
one thinks of the terrible ordeal that will befall them
immediately. There are fifteen Berserker Siddhas engaged in a war
of Gods and Demons, in a war that most men
cannot even imagine; were it to happen, they would surely
lose their minds. But what are 'men'?: lost pasus and viryas. The metaphysical war is forbidden to them, but
so too is the possibility of salvation, of awakening, of gaining
immortality, of returning to the divine origin...! Oh, what a painful
situation that of the captive spirits! And how abominable and
hateful the captivating Demiurge appears to the AWAKENED EYES!
The eyes of the fifteen berserkers flash with fury: it is as if they were all thinking the same thing and a roar were struggling to escape their throats: there can be no truce with Jehovah-Satan! He who has spawned 'chosen races' inflated with diabolical pride, who has devised Plans counting on the suffering of the chained, who has made a pact with the Traitorous Siddhas of // Chang Shambhala and placed them at the head of all his infernal legions—He CANNOT BE FORGIVEN BY MAN.
The chests of the berserkers heaved rhythmically in
unison, whilst a deafening, primal, indescribable fury
seemed to ignite every atom of the blood
flowing through their veins. The BERSEKER FURY soon became a palpable energy
radiating from the Siddhas and completely contaminating
that realm they called Valplads. Soon the atmosphere became
dense and unbearable, as if reality, subjected to invisible
yet tremendous tensions, were on the verge of exploding.
A climate of contained violence emanated from the berserkir and
collided with the aura of malevolence that, little by little, was
emanating from every corner of the Valplads. The primordial
confrontation, the conflict of origins, was once again
set in motion. And that Dense ATMOSPHERE, irresistible to the
common man, constituted instead the eternal, irrevocable,

of the Hyperborean lineage. There, in that subterranean crypt, the most ancient miracle was taking place, which is also the most terrible secret: THE MYSTERY OF BLOOD THAT TURNS TO FIRE. The fifteen Berserkir Siddhas had directed their consciousness towards the charismatic and racial centre, towards Christ-Lucifer, and the power of the Vril had filled them, transmuting them into Divine Hyperboreans—that is to say, making them what they already were, but which they had generously forgotten for seventeen and a half years in order to live in the Valplads and serve the race. Now they all set off towards the arche-moma. Barely a few minutes had passed since they had changed their attire, yet the metamorphosis was so complete that not even their closest companions would have recognised them. Only another Siddha, another berserker, or some Demon of the Synarchy, upon observing the fierce appearance of those timeless warriors, advancing with howls and roars, enveloped in a whirlwind of fire, would have given the correct description: that was, without a doubt, the elite of Wothan.

The berserkers strode with firm steps across the distance separating them from the window. They did so through the Valplads, following the curve of the archmon's ring of water, until they reached the 'saw teeth', the irregularity that characterises the 'fenestra infernalis'. Opposite that part of the archmon, on the floor of the Valplads, sixteen silver runes could be seen, carefully inlaid. All identical, they corresponded to the sixteenth letter of the FURHARK alphabet, that is, to the SOL rune, whose symbol resembles a lightning bolt.

The Castellan, quicker than anyone else, swiftly placed her lapis oppositionis on one of the runes and, with a prodigious leap, entered the archemon. Once in the 'square', she fixed her gaze on her lapis whilst applying the law of the enclosure to the ring of water. As the opposition on the lapis increased and the law of the enclosure isolated the Valplads square, the Castilian's body desynchronised her biological and atomic clocks from 'external time' to stabilise in a 'time of her own', controlled by the consciousness of the microcosm. She quickly began to emerge like a shimmering vapour from the ring of water, whilst the other berserkir, having also placed their lapis oppositionis upon the runes, prepared to enter the enclosed square. The Castellana, without being distracted for a moment from her operation, uttered a word in the Enochian language by way of a password. Instantly, one of the berserkir replied "FREYR", which was the password agreed upon seventeen years earlier, and without waiting for a response, leapt over the "teeth" of the fenestra, entering the square. The Castellana repeated the password once more, allowing a second man to enter, and so it continued until they had all passed through the fenestra, each uttering the same password. According to the tradition of the Dynasty, dating back to the times of John Dee and Wilhelm von Roseberg, if any impurity in the blood caused the berserkir to fall into strategic confusion during the seventeen years between one ceremony and the next, it would be very difficult for him to utter

the password CORRECTLY. And this error would be paid for with his life, for the Guardian of the Plaza, in this case the Castellana, WOULD NOT OPEN THE WINDOW, subjecting the reckless one to a spatiotemporal DISPARITY that would destroy him the moment he attempted to make the leap.
It is worth noting that the word uttered by the lady in the language of the birds would sound to any PROFANE EAR as if they were hearing THE CROWING OF THE ROOSTER. And this is so because no living being, whose blood is tainted by cowardice and fear, will ever be able to understand the cry that the Aesir send from Valhalla to the warriors of Wothan. Instead, THEY WILL ALWAYS BELIEVE: "THAT THEY HEARD THE COCK'S CRY".

When the last of the berserkers had entered the square, the voice of the Castellan was heard once more nearby, uttering the password. No one responded to the melodious word, but a completely new event began to unfold in one part of the crypt. Behind the southern column, in the circular gallery, a figure that had until then remained completely motionless began to rise. It was a young member of the Dynasty who, for the past forty-eight hours, had been keeping watch over the weapons, awaiting the moment to prove his valour and the purity of his blood. For four long years he had been initiated into the Mysteries of Hyperborean Wisdom by his uncle and tutor, one of the Berserkir councillors, with a view to filling the sole vacancy in the Einherjar or S.D.A. He was sixteen years old and, although his profane name was Guillermo Egon, the Kameraden of the S.D.A. call him, esoterically, WILDE JAGER (1).
From the moment the berserkers descended the stone staircase, and throughout the war preparations, the young Wildejäger stood motionless, awaiting his turn. A mere 'weapons apprentice' was forbidden to look out onto the square during the occupation ceremony, but he had been duly instructed on how he was to behave thereafter. That was why he was aware that there was no longer any possibility of turning back: the secret door was locked and the key was in the keepers' possession; and if the berserkir found him ALIVE in the Valplads at the end of the ritual, they would proceed to execute him without any regard for his kinship. When the warrior has been transformed into a berserkir, and the power of the Vril has set his blood ablaze with icy fire, he reaches a state of consciousness that lies beyond cultural or moral considerations. The berserks gangr, the fury of the berserkir, recognises no merit other than pure blood; whoever faces a warrior of Wothan's elite without experiencing ESSENTIAL HOSTILITY or, in other words, experiencing FEAR OF ORIGIN, will be immediately attacked by him, WHOEVER HE MAY BE, and, surely, destroyed.
But Wildejäger was not afraid. With a resolute stride he crossed the gi-
(1) WILDE JAGER = wild hunter.

gigantic pointed arch and circled the southern column until he stood between it and the fifteen lapis oppositionis. Upon reaching there, he stopped abruptly, not because the ritual dictated it, but because of the strange scene that presented itself before his eyes. Stupefied, he observed that, following the perimeter of the arch, an enormous column rose upwards. It was a cylinder impenetrable to the eye, which, in its lower part, up to the height of a man, glowed and seemed to be made of fire, but which, in its middle and upper parts, lost density and was like a grey smoke that grew increasingly black until it vanished into the heights. Just as he looked up, Wildejäger realised with surprise that instead of the crypt's ceiling he was seeing, against all reason, a starry sky. In reality it was merely a portion of the sky, as he recognised almost unconsciously, where one could make out, in an impossible perspective, BEYOND THE BEAR, an unknown constellation composed of a group of five green stars arranged in a circle. In the centre of the five stars he thought he recognised a smaller circle, of such intense blackness that it stood out against the darkness of the cosmos. It was a sort of black Sun, or at least so it seemed; he could not be certain of this, for the glow of the green stars flickered rhythmically and their reflections converged upon that black centre, merging into a ray that shot through countless stars until it came to rest very close to Wildejäger's startled gaze. The green ray entered, FROM BEHIND, a star well known to men: that which fades last in the morning when the Sun spreads its warm light and which the Romans called Venus. Wildejäger knew it immediately because he saw, engraved on the star, the sign of the ANISE, the very same Hyperborean sign of the Lords of Venus that he bore painted on his shield.

Had Wildejäger eaten anything in the last few hours, he would have thought he was under the influence of a drug; but for seventy-eight hours he had been keeping vigil over his weapons on an empty stomach, in accordance with the ancient warrior initiation ritual adopted by John Dee for the members of the S.D.A. Thus, without fully understanding how he had been able to SEE and KNOW all that, the young man averted his gaze from such a disturbing cosmic image and concentrated on his next steps.

For the past twenty-eight hours he had been clad in a warrior's garb similar to that worn by the thirteen male berserkers. The sole difference was the presence of a CORNUS hanging from his neck on a gold cord. In his right hand he carried the double-edged axe, and in his left, a lapis oppositionis, alongside the triangular shield strapped to his forearm.

Seeing that an 'S' rune shone uncovered amongst the fifteen lapis oppositionis, he approached it and placed his own stone upon it. He then cast a final glance across the Valplads. He would never again be the same, nor see reality as ordinary men do—a mixture of pasú and

lost virya; he was aware of this and it did not trouble him in the least; he was merely 'saying farewell', not without a certain irony, to his present blindness and stupidity. His unspeakable audacity in 'standing up to the world' met with an immediate response, and a halo of malevolence began to emanate from things, with ever-increasing intensity, until it became a fetid, corrupt mass that threatened to surround and suffocate him. However, Wildejäger, during his years as an 'apprentice-at-arms', had been taught how to 'shut out the senses', and now, faced with the harsh test of resisting the onslaught of a world that was replacing its inert and peaceful 'appearance' with other, more aggressive and terrifying illusions, he displayed the confidence of a seasoned warrior. Indifferent to the palpable malevolence surrounding him, he fixed his gaze on the window and, raising the CORNUS to his lips, blew violently. A deep, hollow, low sound lingered for a few seconds, growing hoarse as it slowly faded away. It was undoubtedly a calling signal. But the URG sound emitted by that marvellous instrument possessed other properties as well, for it evoked in the listener ancient scenes of the hunt, carried out by unknown races in remote and forgotten forests. The sound of the CORNUS transported one and drew one into that atmosphere of fierce agitation produced by the pursuit of prey, irresistibly awakening the hunter's primal instinct. This effect was sought after, for the initiates of the S.D.A. asserted that 'from a hunting instinct, it is much easier to produce the berserk rage'. For this reason, they had designed a special instrument, based on the principles of acoustic Kabbalah, which resonated with the BIJA, or universal acoustic root, URG, which has the dual effect of EVOKING the hunting instinct and of CALLING. One might now ask, calling… whom?

With this question, we have touched upon the deepest meaning of ritual action, for the act of CALLING as a preliminary step to the condition of BERSERKIR—that is, of an initiate of the S.D.A. through the path of strategic opposition—alludes to the Mystery of Rescue. We have already stated, on numerous occasions, that Hyperborean Wisdom teaches seven paths to liberation. However, there is an EIGHTH PATH, called EXCEPTIONAL, about which nothing can be taught or learnt, which is why it is rarely mentioned. Hyperborean Wisdom says nothing about it, and it is Tradition that affirms that "any lost virya can be INSTANTLY RESCUED if it makes the CORRECT CALL, EVEN BEFORE EMBARKING ON ONE OF THE SEVEN SECRET PATHS". Tradition, whilst not providing esoteric details about this eighth path, makes use of a 'classical analogy' or NIAIA to expound the Mystery of Rescue. The NIAIA tells the story of a warrior who, during the course of a terrible war, is shipwrecked and finds himself trapped in enemy territory. At first he is overcome by despair, but later, due to the great suffering imposed by his condition as a castaway, he resigns himself to his new situation, though he cannot prevent bitterness from taking permanent root in his soul. A great deal of time passes

in that state, until one day, weighed down by loneliness,
he amuses himself by REMEMBERING the happy days of his military
training. It is then that something he had completely
forgotten comes to mind: he sees himself at the moment he was
sworn in as a warrior; and he sees his military instructor telling him:
“Every soldier has the RIGHT TO BE RESCUED”; no matter where
he may fall or how dangerous the situation may be;
YOUR COMMANDER WILL NEVER ABANDON YOU; IF YOU CALL HIM, HE WILL COME IMMEDIATELY
AND YOU WILL BE EVACUATED; BUT DO NOT FORGET: YOU MUST CALL OUT TO HIM, TO YOUR
COMMANDER, FOR HE WILL RECOGNISE YOU AND RESCUE YOU QUICKLY. If you do not
proceed in this way, your only alternative is to attempt to escape //
on your own, following the secret techniques. The theatre
of war is too vast and complex for
ANYONE OTHER THAN YOUR BOSS TO RECOGNISE YOU AND COME TO YOUR AID.
REMEMBER:
CALL HIM.
The NIAIA concludes with the image of the shipwrecked warrior who is immediately rescued by his leader, who hastens to HEAR THE CORRECT CALL. Such is the classic analogy of the Mystery of Rescue, the eighth exceptional path which confirms the accuracy of the other seven. The call that Wildejäger made with the CORNUS symbolically alluded to the possibility of receiving immediate rescue, even before embarking on one of the secret paths.

Before Wildejäger rose the enormous column of fire //
that sprang from the archmon and vanished into the cosmic darkness.
The sound of the CORNUS had not yet died away when the voices /
made themselves heard, springing from some undefined place within the archmon
na:

A VOICE – Attention, berserkiren! Someone is approaching the fenestra infernalis!

ANOTHER VOICE - Tell me, Guardian of the Fenestra; do you know the bold pilgrim? Is he friend or foe?

THE FIRST VOICE - Yes, I know him. He is the one they call Guillermo Egon in Valplads -----. It seems he harbours bold intentions.

THE SECOND VOICE - Guardian of the Fenestra: Halt the pilgrim and ask him how we should interpret his audacity!

THE FIRST VOICE - Halt! Where do you come from and where are you going?

WILDEJAGER - I do not know exactly where I am, for I have been wickedly deceived. I wish to flee from hell, and to that end I have called upon MY BOSS, but I am of impure blood and this has affected the quality of the call. I am left to my own devices, and all that remains is for me to find my bearings and press forward, charging head-on against the enemy. That is why I request permission to enter your square, for from that LIBERATED LAND

I shall be able to LOOK AHEAD, FIND MY BEARINGS AND FIGHT.
A MURMUR OF MANY VOICES IS HEARD; SOME APPROVING, SOME CONDEMNING WILDEJAGER'S AUDACITY – Finally:

THE FIRST VOICE - (Utter the password in the Enochian language)
WILDEJAGER - FREYR!

THE FIRST VOICE – The fenestra is open. You have permission to enter the square. Now prove your courage and fearlessness!

When Wildejäger heard the authorisation, he readied his shield, raised his axe, keeping his arm poised to strike, and leapt over the lapis oppositionis, straight into the pillar of fire. He instantly vanished from view as the fiery vapour gushing from the archmon, terribly DENS0, absorbed him completely.
Any observer familiar with the NORMAL layout of the crypt's elements would have believed, at that moment, that Wildejäger should land from his leap inside the archmon, that is to say, in the square. But the archmon was a powerful magical instrument, activated at that moment by the law of the encirclement applied by the berserkir, and so things happened differently. Between the square and the Valplads lay not a few inches, as common sense would suggest, but that immeasurable distance which the berserkir called HEL!
No sooner had Wildejäger entered the DENS0 AIR than he found himself floating in a boundless space, dimly lit by a twilight glow that no one could say where it came from. Before him, but at a great distance, a small circle could be made out with a golden glow that seemed to be moving further and further away. Straining his eyes, he discovered, not without effort, that it was the archmona itself, with the enclosed square he intended to enter. Without a second thought, he set off running in that direction; nor did he consider how he could possibly find his footing in the middle of space, though an inner feeling, which he tried to suppress, told him that it was all a dream. Immediately, when the first claw raked shreds from his shoulder and the blood began to flow, all doubt was dispelled and the truth revealed itself in all its terrifying reality. He was in a world of madness, WITHOUT ANY POINTS OF REFERENCE, about to face dangers a thousand times more terrible than those of the despised Valplads! The ONLY chance of salvation now lay with the archmona, barely a glimmering dot in the distance. If he lost sight of it, he would never find it again and his situation would be far worse than before, lost in that twilight hell. With a swing of his axe, he felled an octopus-like monster blocking his path and ran desperately towards the archmon, hacking left and right.
It is not our intention to describe in detail the immun-

creatures that inhabit Hel and which, taking on all manner of repugnant forms, appear with vile and aggressive intentions, attempting to block the path of any daring intruder. Should anyone wish to delve into such darkness, they may consult the Egyptian ‘Book of the Dead’ or the ‘Tibetan Book of the Dead’ (Bardo Thos Tol) or, in any case, read the stories of H. P. Lovecraft.

At first, Wildejäger managed to make some headway, thanks in particular to the effectiveness of his armed arm and the ANIS symbol emblazoned on his shield, which frightened off the demons, who dared not attack from his left. However, it soon became clear that it was impossible to maintain that advantage, as a swarm of repulsive little creatures, no larger than a hummingbird but eager to suck blood, descended upon his wounds, whilst legions of hideous and evil creatures jostled one another to take part in the attack.
Step by step, Wildejäger advanced, the dagger in his left hand and the fearsome axe in his right, severing tentacles and claws and cleaving the heads of nightmarish creatures with bloodshot eyes, whose gazes conveyed the infinite, fundamental hatred that the Demiurge harbours towards the Hyperborean race. Covered in blood from head to toe, practically immobilised by the infernal footprints, Wildejäger suddenly tore his gaze away from the battle and desperately scanned the horizon for the figure of the archmon. Then he realised with horror that a tiny shining dot was far away, ABOVE, moving away at great speed! He was falling, without a doubt into a dark abyss teeming with enemies, on the verge of perishing irrevocably, and of falling once more, after death, into a definitive spiritual loss. Wildejäger had intended to sell his life dearly and die without retreating a single step, but now he realised that the retreat was taking place IN SPITE OF HIMSELF, due to the fall into the diabolical precipices. This fact startled him deeply and awakened in him, like a bolt of lightning, the memory of his berserkir instructor. Yes, the old Prussian count had spoken wisely that day, two years ago, whilst teaching him the rudiments of berserkir combat, employing war MUDRAS and uttering mantras of power (1). On that occasion, the instructor had told him—he now remembered it clearly: “Nothing and no one can stop a warrior of the Wo//than elite. No demons or accidents are capable of stopping him if his blood is pure enough. If an abyss stands between him and his goal, the berserkir overcomes it BY LETTING OUT A CRY DEEPER THAN THE ABYSS."
In an instant, Wildejäger grasped the meaning of those words and, feeling his blood begin to burn until it burst into a blaze of primal rage, he let out the most terrible scream those infamous beings would ever hear. The scream ‘deeper than the abyss’ was a forbidden name, uttered with such ferocity that, along with the sound, foam spurted from his mouth—

(1) MUDRA: a gesture or position with magical connotations.
MANTRA: a word or sound with magical connotations.

from the warrior's mouth. His eyes shot sparks of
a hatred as unyielding as that which pulsed in the gaze of the
demons, and suddenly, transformed into a fiery figure, blazing
to the rhythm of that bestial scream, Wildejäger proved, in another
sense, more terrifying than the demons themselves. The demons must
have sensed this, for, initiating a savage stampede, they
promptly cleared the way, through which the now-transmuted
berserkir rushed like an arrow. Scream and speed were one and the
same; and soon the golden disc of the archmon was so close //
that he could contemplate its true form, the one bestowed upon it
by the law of the enclosure projected by fifteen powerful minds. He saw clearly
that a stone structure, of a solid appearance,
rose following the outline of the archmon; it had only one
opening, in the form of a loophole, in place of the fenestra; the
roof was a vault perfectly fitted to the cylindrical
of the wall, which served as a rampart or a fortified tower,
whose stones were so perfectly cut and
fitted together that it would have been a futile task to seek the slightest //
gap between them.
But he could see little more, for the end of the cry coincided with the end of the leap. Indeed: the blood-curdling roar still reverberated in his throat when Wildejäger plunged through the embrasure into the interior of the strange fortress. He landed on his feet at one side of the courtyard, looking fierce and roaring, his stance shifting constantly in a whirlwind of axe-blows, stabs and slashes. He was quickly surrounded by the fifteen berserkir, who deftly parried his blows whilst trying to calm the fierce Wildejäger.
What happened next is worthy of being recounted in
detail, for it will be hard to believe for minds that are
synarchised... and therein lies its merit. No sooner had Wildejä-
ger recovered from his fit of berserk rage, having just lowered his
armed arm in the presence of his kin, than the fist of one of
them crashed violently into his chest. He staggered from
the impact and fell backwards, unable to prevent it, as a
well-aimed leg caught his in a deft
trip. However, he did not hit the floor. Several berserkers
standing behind him had stealthily spread out a
cloak, holding it firmly by the edges; it billowed
and trembled as it caught the helpless falling body. Immediately
thereafter, they proceeded to stretch the cloak horizontally, causing
Wildejäger to fly to a considerable height, only to catch him
again and repeat the manoeuvre several times. The tossing took place
amidst roars of laughter and taunts from all the berserkir, who
expressed in that rough manner the wild joy they felt
at the feat of the young warrior who had crossed the Hel, uttering
'a cry deeper than the abyss'. And it was also the baptism
of camaraderie for the novice joining the golden circle
of the Einherjar.
- HA, HA, HA, -says the Castilian woman, transformed beyond recognition into a Lady of War- You have become

a bear, Wildejägen! A furious, roaring young bear!

- Yes, - affirmed another of the warriors, - it is worthy of a berser-/
kir to force a hundred cohorts of demons to flee, HA, HA, HA.

And so on. They uttered exclamations of admiration and laughed, all the while holding the heroic young man who, far from being displeased, laughed heartily too, infected by that barbaric joy.

And now that we have witnessed this curious scene, it is worth pausing for a brief reflection. Consider this reception that the berserkir bestowed upon the one who joins them AS THEIR EQUAL, after fulfilling the incredible spiritual trial of /// transmuting into an immortal Siddha. Consider this reception, full of joy and sincerely expressed delight, and compare it // with the abject submission demanded by the White Hierarchy of its wretched 'initiates'. A 'Sinarchic initiate' must be ready to kneel and kiss the effeminate robes of the Masters of Wisdom and Gurus, who will then gently rest their holy feet upon the humble head and mercifully plunge it into the mire of slavery. Consider these two attitudes, compare them and draw a conclusion; then you may choose the path to follow. We, in any case, shall state it here. What an insurmountable difference there is between the beautiful image of the berserkir fiercely confronting the enemy to earn his right to spiritual immortality, and then, after the battle, laughing joyfully // with his Kameraden, without conflict or secrets, without hierarchies, all united by a code of honour that only obliges them to // remain faithful to He who is beyond all evil, what a difference, we say, between these gallant warriors and the gloomy initiates of the Synarchy, organised on the basis of a scale of Terror that humiliates them with a thousand perversities and demands very few initiatory 'trials' of them, of which perhaps the most picturesque is the deflowering of the arse that they are all forced to undergo, with greater or lesser joy!

But let us return to the archmon and contemplate the culmination
of Wildejäger's berserkir initiation. From within
the fortress, in the square, one could see that the walls //
of the enclosure followed a perfectly octagonal plan. On each
of the eight walls, a gleaming sword provided ample
lighting. And, even though from the outside Wildejäger could see that
the ceiling consisted of a massive stone vault, looking
up one could clearly make out a portion of the star-studded
firmament, in which five green stars stood out strangely,
forming a circle around a Black Sun, barely
perceptible... It was precisely FROM THE SKY that three
disturbing Presences had entered a few
seconds earlier.
The Siddha Baldur, one of the divine Aesir, had come on behalf of Wothan to celebrate the MINNEDRINKEN, the ceremony where mead was drunk and where it was the Gods, and not weak men, who MADE VOWS. On that occasion, Baldur

commit to charismatically guiding the future steps of Wi
dejáger who, of his own accord, would return with the remaining
berserkir to Valplads, to continue, for another sixteen and a half years, working in the EINHERJAR for the good of
the race.

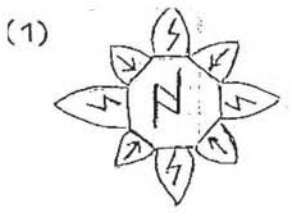
Accompanying Baldur were the Valkyries SIGUNE and EXU AZ,
one carrying a flask of mead and the other the vessels of transparent gold.
After distributing the goblets, into which Sigune had poured
generous measures, the sixteen berserkir and the Siddha Baldur
proceeded to shout 'HRIM!' the moment the goblets clinked;
thereupon they drank the contents with reverent
caution and then, each one, shattered the goblet with a precise
blow of the axe. No one could ever drink from those cups again, nor
magically alter the sacred meaning of the Minnedrinken.
Exuaz gathered up the shattered cups, for that marvellous metal,
obtained through alchemical processes, could not be lost; in
Valhalla, skilled smiths would use it to forge
three utensils.

We must be cautious when recounting those parts of the Secret History of the Thulegesellschaft in which the divine Hyperborean Siddhas play a part. If we did not proceed in this manner, we would run the risk of desecrating the sublime experience of accessing the Presences and, perhaps worse still, we would give the unsuspecting reader a mistaken, fanciful or unrealistic idea of the TRUE nature of the Siddhas. This is, without a doubt, the MOST TERRIBLE thing one can imagine, and only the very brave manage to come face to face with those who represent THE ESSENCE OF RESOLUTION. A Knight of the Order, or a Kshatriya, or a berserker warrior, or a Japanese Jaina, or a Kaula initiate, etc., may be prepared for such an encounter; but who else is willing to rebel against the tyranny of the Demiurge and set out on the reverse path indicated by the Siddhas? Few, very few indeed. And if the majority of viryas remain in confusion, viewing the world through the cultural mask, dominated by the Synarchic Strategy, we shall not be so naive as to believe that a further desecration of the Mysteries would be of any use. Nor can we fail to affirm, however, that the Presence of the Hyperborean Siddhas constitutes a REAL experience for those who have sufficiently purified their blood, and not a 'symbol' or a mere literary figure. For that reason, we shall add no further details regarding the subsequent events that occurred after the Minnedrinken, up to the departure of the Siddha Baldur and the two Valkyries. "Minnedrinken" is merely a Germanic term for the ancient ceremony in which a man, initiated or transmuted, is granted the privilege of sharing, for a single occasion, the drink or food of the Gods. In India the sacred drink is called AM RITA, in Persia AHOMA, on the Greek Olympus AMBROSIA, for the ancient Aryans SAMA, for the Germanic peoples MEAD, etc., but in all cases it is the same thing: the transmuted man drinks a drink that is also transmuted, altered in its characteristics

and then endowed with special powers. It is commonly
believed that the sacred drink is a drug, consumed
by priests and initiates in order to ‘open’ certain
transcendent channels through narcosis or intoxication.
This absurd belief amounts to reducing, for example, the
berserkir warriors to the level of wretched and depraved ‘hippies’. It is
the Synarchy that employs narcotics and toxic substances to undermine and //
destroy the bodies of its ‘adepts’ who seek enlightenment //
through a ‘trip’. Hyperborean Wisdom, on the contrary,
is obtained by purifying the blood, not by poisoning it; the degrees //
of transcendence attained by an awakened virya will always be //
permanent, never transitory and ephemeral like those //
gained through drugs. If this is so, what is //
then the true role played by the sacred drink in the //
set of secret techniques for spiritual liberation?
Firstly, mead, like soma or any other sacred drink, possesses the property of FIXING the memory of blood that has previously been attained through purification techniques or appropriate strategic attitudes. Secondly, let us say that, for this reason, the sacred drink is never consumed prior to the transcendent experience: it would make no sense, as there would be a risk of FIXING morbid states, which, permanently linked to consciousness, would ultimately drive anyone proceeding in this manner to madness. As a summary and clear example of what we have said, it is worth recalling that the medieval German troubadours, the MINNESANGER, celebrated the ritual of the MINNEDRINKEN, during which they drank mead and CONSECRATED those who had discovered within themselves, in their blood, the presence of a Mystery of Love.
It is worth adding, by way of a complement, the curious relationship between the runic sign for Anise and another of the sacred drinks, this time from Turkey, the ‘anisado’. The word ‘anise’ is very ancient, dating from the Atlantean era, and therefore far predates the Germanic futhark, although these too descend from an Atlantean system: the acoustic Kabbalah. It has a root “AN” which alludes to “ancient GIANT” as in “ATLANTe” or “ANTEO”. The second part, “IS”, has more to do with FRYA, the Norse goddess, lady of ice—a late, Western version of LILLITH, the Hyperborean goddess associated with the planet Venus—than with the Egyptian goddess ISIS. Precisely the rune "IS", whose symbol is: I, means "goddess of ice" and corresponds to the number 22 in the ancient futhark. The fourth rune of the same alphabet is called ANSuz and is dedicated to AS WOTHAN; its symbol is:
The combination of the runes "ansuz" and "is" forms the word "anfs", whose runic spelling is as follows: . (1) This powerful symbol

whose runic spelling is as follows: . (1) This powerful symbol

(1)



, together with the eight-pointed star, represents the Power / of the Lords of Venus: The berserkir drew the rune "anfs" within an eight-pointed star as the principal symbol of their coats of arms and shields and, as we have already seen, Wildejäger employed its power against the demons of Hel.

It is well known that ‘anisado’, a spirit made from ‘anise’ (Pimpinella anisum), has been particularly popular in the Near and Middle East since ancient times. The original name of this umbelliferous plant is of Greek origin, ANISON, with roots equivalent to those already given for “anise”. What is curious here is not the coincidence of names but the fact that another spirit, with a flavour similar to that of anisado, was chosen by numerous highly secretive Islamic sects as the sacred drink par excellence. This second spirit, whose resemblance to aniseed liqueur is so striking THAT IT CANNOT BE A COINCIDENCE, is made from the fruit of the STAR ANISE tree. And this is the greatest coincidence: the capsule-like fruit of the star anise, with an aroma and flavour so similar to aniseed, appears in small clusters of EIGHT seeds, following such a strict symmetrical pattern that they all form an octagonal star. It is for this reason that it is called ‘star anise’, even though it is not ‘true anise’, and one cannot help but be struck by seeing the symbols of the Lords of Venus associated once more: the name ‘anise’ and the eight-pointed star, not to mention the sacred drink....

When the berserkir ceased to enforce the law of the siege upon the archmon and to practise strategic opposition against the lepis oppositionis, the space-time disparity between the square and the Valplads ceased, and soon everything returned to normal in the underground crypt. The DENSE AIR dissipated and the sixteen berserkir were seen standing in various spots around the square, each of them focused on the ritual of synchronisation, yet without abandoning their warlike stances: the shield raised and held in the right hand, the axe tracing a threatening semicircle. They had completed the initiation ceremony and a new member, Wildejäger, had joined the Einherjar; for another sixteen and a half years, no one else would be granted that privilege. But on this occasion a second ceremony had to be performed, as we have already mentioned, in order to consult the Game of the Messiah. As the Game is based on principles of synchronicity, to achieve meaningful results, no space-time alterations must be made to its environment; in other words, the law of the enclosure must not be applied whilst it is in operation. For this reason, the berserkir, having verified that the synchronisation had taken place without a hitch and that no ‘surprises’ awaited them in the Valplads, set about ‘preparing’ the Game for use.
In the centre of the square, a column supported the ‘maquette’ of the manger. Next to its base stood a small chest, which remained empty year after year, save for the fleeting moments when the berserkis operated the Game and it then fulfilled its mi-

mission of storing all the pieces of the ‘camouflage’. The Castellana began to carefully remove the delicate figurines, which were fixed to the board by a thin pin, and to hand them to Wildejäger, who gently placed them in the chest. Upon removing the replicas of the Virgin Mother and Joseph, the carpenter, the Castellana proceeded to press her thumb against the back of each one, at the level of the spine. Immediately, a fragment slid forward, emerging through the chest of both figurines—a fragment so skilfully concealed that it would easily have escaped the most rigorous inspection. Each of these fragments possessed an ivory inlay set with such perfection that, upon emerging, they left behind the hollow, the exact mould, of their form. The ivory pieces so carefully concealed were two regular polyhedrons with different numbers of sides. These bodies, together with an ivory ring extracted from the spout of a miniature cistern, constituted the three throwing elements of the Game of the Messiah.

At last only the board remained, for all the figures //
from the nativity scene had ended up at the bottom of the chest. However,
the dismantling was not yet complete: with precise movements, the //
Castellana peeled back an edge of the leather cover, which served
as the ‘floor’ of the nativity scene, and rolled it up until it was
completely removed, revealing a second surface
of leather, delicately engraved and painted.

Now, at last, the Game of the Messiah was ready for use!

The ivory polyhedrons bore strange symbols, engraved on each of their faces and painted with coloured enamels.

The surface of the board basically represented a map of Europe and Asia, but was so densely covered with runes and magical symbols that it was not recognisable as such at first glance. The polyhedrons and the ring would be dropped onto it, ‘detecting’ strategic situations through the ‘position’ they would assume, which would then be analysed and interpreted by the berserkers.

La Castellana took her own leather helmet and turned it over so that the hollow part faced upwards, like a huge dice cup, into which she threw the polyhedrons and the ring. She then shook the helmet and handed it to the nearest berserkir, who also shook it and passed it on, as the ritual dictated, to another berserkir. A few seconds later, having passed through every pair of hands, the helmet returned to the Castellana, who prepared to make the roll. At that moment, each berserkir assumed a war mudra, and as the ivory figures flew towards the board, from their fifteen throats there burst forth in unison: B-LD-R, the name of the Siddha who was the charismatic centre of the Einherjar (or S.D.A.). La Castellana did not participate in this ritual and, as she threw the figures, simply asked aloud, ‘When is the H.H.H. pattern fulfilled?

The polyhedrons and the ring rolled until they came to rest in different places on the board. It could be said that whilst this was happening, the berserkir seemed to hold their breath, as the ti-

their sixteen pairs of eyes closely followed the movement of the bodies. But when these came to a halt and a ‘position’ was determined, several exclamations—some oaths and curses—showed that the ‘answer’ was not to the liking of those present.
To understand such a reaction, one must bear in mind that the Game of the Messiah was in reality a ‘synchronistic state detector’, that is to say a tactical instrument, an element of warfare. Its function was to ‘measure’ the scope of the strategies at play / by making use of ‘first-order’ phenomena of determination, that is to say, without the intervention of any other ‘intentionality’, subject only to the free play of natural laws, to their mechanical determination. The question and the movement of the bodies occur SIMULTANEOUSLY, and so it is reasonable to expect a relationship between the two events. But such a relationship will never be one of ‘cause and effect’, where one phenomenon determines the other; that is to say: the question DOES NOT DETERMINE the position of the polyhedra, but it is synchronistic with it, and that is why the ‘position’ is significant. One must meditate deeply on the metaphysical implications of this mode of action to understand that by asking the question and throwing the bodies SIMULTANEOUSLY, NATURE CANNOT AVOID GIVING THE ANSWER. On the contrary, this semiotic response HAS BEEN WRESTED FROM THE DEMIURGE BY A TACTICAL MOVE BY THOSE WHO KNOW WHAT THEY ARE DOING. Only the Siddhas, or the awakened viryas, who have mastered the highest gnosis, can undertake such a warlike operation, in which one’s own strategy is put to the test in open defiance of the enemy’s strategy.
What did the berserkir expect to find in the ‘position’ of the bodies? We said it at the beginning: a precise indication regarding the H.H.H. pattern. The Messiah’s game was capable of ‘detecting’ the Time when Wothan’s Envoy would come and of expressing it through his ‘winning position’. When the Time of the Envoy drew near, the semiotic polyhedra would fall synchronously, revealing the momentous event; then the Einherjar or S.D.A. would fulfil its mission of ‘finding’ the Envoy and bestowing upon him the secrets of Hyperborean Wisdom; thereafter the Order would be dissolved and the last berserkir would be free to depart or accompany the Great Chief in his Total War against the ‘elementalwesen’.

Outside the “winning position”, any other arrangement
of the pieces on the board unfailingly revealed the
balance of forces existing at the moment the roll was made.
In other words, an analytical assessment of the ‘position’ //
allowed one to ascertain one’s own situation and the intensity of the
enemy’s pressure, enabling, with this data, an OBJECTIVE,
periodic verification of the correct progress of one’s own
strategy.

With these concepts in mind, and considering that the greatest aspiration of the berserkir lay in sharing the glory of ACCOMPANYING / THE ENVOY on his mission to guide and transform the peoples of hi-

perb5reos, one might perhaps understand the reason for their expressions of displeasure upon realising that the forces HAD NOT FALLEN INTO THE WINNING POSITION and would therefore have to wait another thirty-five years until History presented a new GENERATIONAL opportunity. For the fact that the 'winning position' did not emerge during the operation of the Game meant // fundamentally that THE RACE WAS NOT YET READY TO RECEIVE THE ENVOY OF THE GODS. And so, after the curses and fierce oaths that the berserkir shouted upon realising that the Time of the Envoy was still far off, they sighed and lamented, distressed by the confusing situation of the lost viryas.

However, even if the winning position did not materialise, an analysis of the situation of the polyhedrons on the board would provide important strategic information. For example, the new 'position' indicated to the berserkir that, just as had been the case for many decades, the greatest enemy pressure was being exerted in a specific location in southern Germany. This and much more was revealed to them by the synchronistic state detector. But we shall not transcribe here the conclusions drawn from the analyses and evaluations of each 'position'; it would be too lengthy and difficult to interpret without prior knowledge of the specific form of the Game of the Messiah. Our intention was simply to convey an idea of the instrument designed by John Dee as part of element (3) of his Strategy A1, that is, of the Method enabling the attainment of the H.H.H. Pattern. We believe that with what has been set out so far regarding the Game of the Messiah, this aim of clarification has been fulfilled. We shall therefore leave the berserkir of the S.D.A. aside for the moment. We shall leave the underground crypt and its terrible Mystery and turn our attention to unravelling the final question that remains in this Course of Action. This has been pending since the beginning and concerns the question: what procedures are indicated by the Method for recognising the Envoy?

It will be advisable to return to the beginning and revisit the text of paragraph II - d - which stated ('ANALYSIS: OF ELEMENT 3'): 'The 146 must fulfil, amongst others, the following principal conditions: 1. It must provide, at any given time, an objective indication of one's own situation and the enemy's position. 2. It will determine with absolute certainty the moment when the H.H.H. 'is about to be fulfilled'. 3. It will allow the S.D.A. to recognise unequivocally the Envoy of Wothan, that invincible German leader upon whom the H.H.H. pattern depends."

As has been stated, the Game of Mesfas allowed conditions 1 and 2 to be fulfilled with absolute precision. As for // point 3, neither John Dee nor Wilhelm von Rosenberg found a way to identify the Envoy that would be applicable in any era. Although the 'winning position' would reveal with certainty that 'the Time of the Envoy has come', no one could anticipate when that event would occur, which might lie several centuries in the future. This uncertainty —

prevented the historical profile of the Great Chief from being described and, consequently, made it difficult to draw up guidelines for his identification.
In 1589, shortly before departing for England, John Dee consulted the Siddhas regarding the third condition, using Princess Papán's stone mirror for this purpose. The response received, due to its enigmatic and prophetic nature, caused a great deal of surprise to John Dee, Wilhelm von Rosenberg and the eight princes of the Dynasty. Firstly, the Siddhas asserted that the problem of the third condition was poorly framed, as it was not for the berserkir to identify the Envoy, but for the Envoy himself to demonstrate that he was indeed the Envoy. They went on to say that a racial strategy could fail if the meaning of the third condition was not properly understood and that, recently, in the time of Frederick II Hohenstaufen, a Grand Strategy had in fact failed due to misunderstandings surrounding the very same issue. These surprising arguments led John Dee to repeat the question and ask the Siddhas for a specific answer as to how the Envoy should, then, prove his identity. As was to be expected, this insistence did not please the Siddhas, who replied laconically that: "in the 13th century, the Siddhas sent Genghis Khan the instructions for identifying the Universal Emperor. Those instructions are still in existence, and the Envoy H.H.H. will undoubtedly be the one who can correctly read the Scroll of Genghis Khan." And the Siddhas refused to provide any further information. It is difficult for anyone to imagine the state of alertness, the determination to unravel the enigma, the firm resolve to know the truth whatever it might be—in short, the will to overcome the obstacle—displayed by the ten initiates in the face of the Mystery represented by that Scroll of Genghis Khan, of which no one had ever heard before. In those days of 1589, a feverish psychic activity enveloped the founders as they sought, at any cost, to find an answer, resorting to all available esoteric resources to do so. Strategy A1 was ready for implementation, beginning with the founding of the Dynasty and the search for the 'objectives of the enlightened', with only condition 3a of the Method remaining to be resolved. However, as all efforts made to unravel the Mystery proved fruitless at that time, the plans were set in motion nonetheless, though without ever abandoning the investigation of the enigma.
John Dee and Wilhelm von Rosemberg had hoped to find a swift solution, but things did not turn out as they had wished; it was not until the mid-17th century, during the second generation of the Dynasty's members, that sufficient information had been gathered to undertake a rational search for the mysterious Scroll. This search bore fruit at the end of the 19th century, that is to say, more than two centuries later, consuming in the meantime enormous amounts of energy from the S.D.A., which felt increasingly pressed by the march of history. However, despite all the difficulties

it entailed, the Mystery of the Scroll of Genghis Khan proved to be highly beneficial for the S.D.A., and it is reasonable to assume that, precisely because of the sheer magnitude of its importance, / it exceeded the founders' capacity for assessment, as / they saw in it nothing more than a difficulty. In reality, the Mystery of the Scroll, whose secret plot was gradually being revealed, had the virtue of CONNECTING the S.D.A. with a Hyperborean current of history that was abruptly interrupted in the 13th century. The S.D.A. was, in a sense, reviving that current, which we, for the sake of brevity, call the 'O' Strategy of the Siddhas, and was updating it in Strategy A1.

In the next chapter, entitled 'Historical Outline of the S.D.A.', we aim to show the secret course followed by the S.D.A. between the 17th and 20th centuries, making it clear that its influence on the history of Europe during that period has been more significant than might be supposed. However, for the reasons outlined above, the historical outline will not begin directly in the 17th century but will include an introduction summarising Strategy 'O' and the events of the 13th century that gave rise to the Mystery of the Scroll of Genghis Khan. The course of this chapter will take us directly to the 20th century, to the final two stages of our account: the Germanenorden and the Thulegesellschaft.

SECOND LECTURE

SECRET HISTORY OF THE THULEGESELLSCHAFT

HISTORICAL OUTLINE OF THE S.D.A.

I – STRATEGY 'O' OF THE HYPERBOREAN SIDDHAS

In the previous chapter we mentioned "a Strategy that the Siddhas employ to counteract 'Culture', the enemy's strategic weapon" and explained it, by means of an allegory, as consisting of a charismatic message. That message had two objectives: 1st, TO AWAKEN; 2nd, TO GUIDE towards the "secret exit", the "centre" or Vril, and, in that particular example, the "exit" is found after discovering "the ring", that is, after having become aware of the PRINCIPLE OF THE ENCLOSURE. However, the second part of the message, the LOVE SONG, offered those who listened to it the possibility of 'finding the exit' via six other paths distinct from STRATEGIC OPPOSITION (which is based on the principle of the enclosure). In any case, this Strategy, as we have described it, with its seven possible paths to liberation, responds to purely individual objectives; that is to say, it is directed exclusively towards man (lost virya). That is why we must now state that it forms part—the 'individual' part—of a greater conception, which we call: Strategy 'O'. Strategy "O" is fundamentally aimed at achieving the individual liberation of humankind, but, on certain favourable historical occasions, the Siddhas seek to "guide" the race as a whole to bring about collective transformation (1). In such cases, the "leaders"—often "sent" by the Siddhas and at other times "enlightened" by them—are charged with charismatically projecting the strategic guidelines onto the people, seeking to REINTEGRATE THEM INTO THE COSMIC WAR. For such a task to be carried out with any prospect of success, it is necessary for the 'leaders' to have an external element, situated in the world, which irrefutably represents the divine origin of the race. This external element must also bear witness to the commitment undertaken by the Siddhas to "induce" the viryas to resume the war against the Demiurge and to their resolve to "endure" as many kalpas as necessary whilst they win their freedom. Given these conditions, it is understandable that this "external element" is a veritable STONEOF STUMBLING for the Demiurge and his demonic hosts, and that all his Power—that is, the Great Deception—is directed towards achieving its destruction or, failing that, preventing it from remaining within man's reach. But, despite the annoyance such an action caused the enemy, the Siddhas have fulfilled their part of the Primordial Pact and, with admirable contempt for the Power of the Powers (1) Book 4 discusses at length the meaning to be given to the term 'collective' in Hyperborean Wisdom, which differs from its usual meaning.

Infernal Powers, they placed it in the world and safeguarded it from any attack so that men or their charismatic leaders might DISCOVER IT AND MAKE USE OF ITS MEANING.

The Siddhas' "O" Strategy is thus directed towards the inner self of each man through "charismatic chants", seeking to awaken in them the memory of blood and to induce them to follow some of the seven paths of liberation. But it also seeks to impel the race as a whole to cease marching in the 'evolutionary' or 'progressive' direction of History and, rebelling against the Plan of the One, in a reverse leap, to transmute the 'animal tendencies of the pasú' and recover its divine (Hyperborean) nature. To achieve this second purpose, no longer individual but racial, we have said that an "external element" is available. What, specifically, is this 'external element', this 'thing', to which we have attributed such marvellous properties? It is something whose description alone would fill several volumes and which, for brevity's sake, we shall call the GRAL. As it is impossible to reveal here a Mystery that has remained impenetrable to millions of people, we shall, as usual, attempt to 'approximate' it through a few comments.

We asked what exactly this marvellous thing is that we now know is called the Grail. Let us start there. Specifically, the Grail is a stone, a crystal, a gem; of this there is no doubt. But IT IS NOT AN EARTHLY STONE; of this, too, there is no doubt. If it is not an earthly stone, one might well ask // what its origin is; Hyperborean Wisdom states THAT IT COMES FROM VENUS but does not assert that this is its origin. We may suppose, in the absence of further detail, that the Lords of Venus brought it to Earth from that green planet. But the 'Lords of Venus' are not originally from Venus but from Hyperborea, an 'original centre' that does not belong to the material Universe and whose 'blood memory' has led many lost viryas // to mistakenly identify it with a vanished 'northern' or 'polar' continent. According to Hyperborean Wisdom, the Gral was brought to the Solar System by the Siddhas IMMEDIATELY AFTER THEY BROKE THROUGH THE GATE OF VENUS TO SETTLES IN VALHALLA. Be that as it may, there is ANOTHER SPECIFIC ASPECT that should be borne in mind: the Grail is a gem of the utmost importance to the Siddhas, to such an extent that THEY ARE NOT WILLING TO ABANDON IT (LOSE IT). Out of camaraderie and solidarity towards the lost viryas, they have PLACED it in the world, but at the end of Time, the Gral will be recovered and returned to its place of origin.

Why this boundless interest in preserving the //
mysterious gem? Because it has been momentarily removed
from the most beautiful jewel ever seen in the Universe
of The One, from that treasure which no one would be able to imitate
in this or other worlds: neither the Master Goldsmiths nor the
Devas Builders nor the Planetary, Solar or Galactic

tics, etc. For the Gral is a gem of the Crown of Christ-Lucifer, He who is purer than the purest of the Siddhas, the only one who can speak face to face with the Unknowable. // Christ-Lucifer is he who, BEING IN HELL, IS BEYOND HELL. Though able to remain in Hyperborea, in the light of the Unknowable, Christ-Lucifer has chosen to come to the rescue of the captive spirits, performing the incomprehensible sacrifice of His own SELF-CAPTIVITY. He has established Himself as the Black Sun of the Spirit, 'illuminating' charismatically, from 'behind' Venus, through the Paraclete, directly into the blood of the lost viryas.
How has a gem of the Gallant Lord been defiled by falling here, to Earth, one of the most repugnant sewers of the Seven Hells? Because He has so willed it. Christ-Lucifer has handed the General over to the Siddhas AS A GUARANTEE of his commitment to humanity, of his sacrifice, and AS IRREFUTABLE MATERIAL PROOF OF THE DIVINE ORIGIN OF THE SPIRIT.
The Grail is, in this sense, a REFLECTION of the divine origin, which shall guide, like a lighthouse, the wavering course of the rebellious spirits who decide to abandon the slavery of Jehovah-Satan.

We have already seen what the Grail is: a jewel in the crown of Christ-Lucifer; let us now see what the Grail REPRESENTS for the captive spirits. Above all, the Grail is linked to the INCARNATION OF THE SPIRITS, and its primary meaning must be sought in relation to that Mystery. This is explained if we bear in mind that millions of years ago, when the Traitorous Siddhas allied themselves with the Demiurge Jehovah-Satan to incarnate the Hyperborean spirits, Christ-Lucifer surrendered his gem so that THE TRUTH OF THE DIVINE ORIGIN MIGHT BE SEEN WITH MORTAL EYES. That is why the General, placed in the world as proof of the spirit's divine origin, GIVES MEANING TO ALL THE HYPERBOREAN LINEAGES OF THE EARTH. Through him, the blood of the viryas, even whilst plunged into the most terrible confusion, will always claim its EXTRATERRESTRIAL HERITAGE.

The presence of the General, in principle, PREVENTS THE ENEMY FROM DENYING THE HYPERBOREAN ANCESTORS. But just as the Grail gives a cosmic meaning to the History of Man, connecting him to the immortal race of the origins, and DIVINISES the Hyperborean lineages of the Earth, so too for the Demiurge, through the presence of the Grail, these lineages become a 'cause for scandal' and the object of persecution and scorn, of punishment and pain. The DIVINE Hyperborean lineages will, from the General onwards, be HERETICAL LINEAGES "condemned" for all "eternity" (one // manvantara) by Jehovah Satan. The General has come to awaken undesirable memories, to value man's past; it will therefore be memory and the past that are most attacked, and the Sinaric Strategy will largely aim to ERASE their influence. Let us be able to perceive this attack, which is evident to the Gnostic gaze, and we shall understand the General's HISTORICAL function with greater depth. To bring this to light, I dedicate

the following paragraphs. Man's principal crime has been to deny the supremacy of 'God', that is to say, of the Demiurge / earthly Jehovah Satan, and to rebel against his slavery. But man is a wretched being, immersed in a hell of illusion / in which he foolishly feels 'at ease', with no possibility of breaking the spell by himself. If he has denied the Demiurge and / has 'rebelled', it has been by virtue of an external agent, but: what 'thing' in the world could be capable of AWAKENING man, of OPENING HIS EYES to the forgotten divinity? 'If such a thing exists,' the Demons will say, 'it is the most abominable object of material "creation"'. But that 'thing', that 'abominable object', is not of / this world, and from it has the captive-spirit-man 'eaten'. That 'green fruit', which they will later call the Grail, is a food that nourishes with PRIMORDIAL GNOSIS, that is, with knowledge / of the truth of origins. Through the Gral, the forbidden fruit par excellence, man shall know that he is immortal, that he possesses a divine spirit chained to matter, that he comes from a world impossible to imagine FROM THE EARTHLY HELL, yet for which he FEELS NOSTALGIA and to which he LONGS TO RETURN.
THROUGH THE GRAL MAN HAS REMEMBERED!

Behold his first crime. To remember the divine origin shall, henceforth, be a TERRIBLE SIN, and those who have committed it must pay for it; such is the Will of the Demiurge, the "Law of Jehovah Satan". It shall be his Ministers, the Demons of Chang // Shambhala, who shall be charged with carrying out the sentence, exacting punishment in a currency called: pain and suffering. The instrument will, naturally, be incarnation, repeated a thousand times in transmigrations 'controlled' by the 'Law' of Karma, cynically declaring that pain and suffering are 'for the good' of the spirits, 'to further their evolution'. If "evil" lies in the blood, then it will be weakened by promoting racial mixing and rendered impure by poisoning it with the FEAR OF SIN. The result will be the STRATEGIC CONFUSION of the spirit and complete darkness regarding man's past. "There is nothing in the past worth salvaging," sensible people will assert for millennia, in unison with the Demons of the Hierarchy. Theology, and even mythology, will speak of man's sin in the language of the Demiurge: "sin", the "fall" and punishment. 'Science', on the other hand, will present us with a more disheartening picture: it will 'prove', drawing on fossilised filth, that man descends from a proto-ape called a 'hominid'—that is, from that wretched and despicable animal that was the ancestor of the PASU. 'Science' has reduced man's past to its most dramatic degradation by linking him 'evolutionarily' with reptiles and worms. For modern man, there will no longer be divine ancestors but apes and trilobites. One truly needs to start from a superhuman hatred to wish for man to be humiliated in such a pitiful manner. But let us leave sadness behind; let us be optimistic. Why look to the past, the Synergy will say with the Voice of science and theology, if man is "something projected towards the future"? In

There is nothing in the past worthy of respect: primitive marine crustaceans mired in the mud, trying to conquer the land, driven by ‘evolution’; millions of years later, some apes decide to become men; driven once again by the miraculous ‘law of evolution’, they become bipedal, make tools, communicate by speaking, lose their hair and enter History; and then comes the History of man: documents, civilisation, culture. And in History, ‘evolution’ continues relentlessly, now transformed into an even more inflexible law called dialectics: humanity’s missteps (wars, intolerance, fascism) are ‘mistakes’; its successes (peace, democracy, the UN, the Sabin vaccine) are ‘achievements’. From the dialectical struggle between successes and errors, a higher stage always emerges, a benefit for FUTURE humanity, confirming the evolutionary or progressive trend. Is not that progressive trend of History towards EVERYTHING GOOD THAT CAN BE EXPECTED FROM THE PAST?
That is why we should be optimistic; let us look to the future; there lie
all the goods, all the achievements; the theologian assures us
that after a FUTURE Judgement, the gates of
paradise will open to the righteous; the Rosicrucians, Freemasons and other theosophists
place in the future the moment when, with ‘spiritual evolution’ partially concluded, ‘spiritual evolution’, man will identify with his monad
—that is, with his ‘divine archetype’—and join the
dependent on the Demiurge; and even materialists,
atheists or scientism advocates, present a blissful
vision of the future: they show us a perfect society, without hunger or
disease, where a technocratic and dehumanised man
reigns happily over legions of androids and robots.
We shall not dwell on the details of a fact that is all too evident: attempts have been made to ERASE man’s past by disconnecting him from his Hyperborean roots; THIS PAST HAS NOT BEEN TOTALLY ERASED, but, in return, a metaphysical rift has been created between man and his divine ancestors, such that, today, an abyss separates him from primordial memories; an abyss that has a name: confusion. In parallel with this sinister purpose, man has been ‘projected into the future’, a euphemism used to describe the ILLUSION OF PROGRESS from which the members of modern civilisations suffer. Such an “illusion” is culturally generated by powerful “key ideas” (the “sense of History”; “historical acceleration”; “scientific progress”; “education”; civilisation vs. barbarism; etc.) skilfully employed as a strategic weapon. Men, conditioned in this way, believe blindly in the future, look only towards it, and even the fatalists, who foresee a ‘dark future’, admit that if an unforeseeable exception or a miracle offers a ‘way out’ for civilisation, it is to be found, in any case, in the ‘future’; the past is, in any event, a matter of general indifference.

This ‘obvious fact’ undoubtedly represents an important //

triumph for the Synarchy; but a triumph that is not definitive. Indeed; we have seen that the greatest pressure of the Synarchic Strategy is applied to ERASE the past, to obscure the memory of the divine origin, and that such an attack occurs as a REACTION to the GNOSTIC ACTION of the General. But the General IS NOT MERELY a forbidden fruit, consumed by man in ancient times, immediately prior to his enslavement.

The Grail is a reality THAT WILL REMAIN in the world as long as the last Hyperborean spirit remains captive. Through the Grail, it is always possible for man to AWAKEN AND RECOVER.

Moreover, to enjoy its gnosis, it is essential to understand that the Grail, as a REFLECTION OF THE ORIGIN, shines in the blood FROM THE PAST. Its light comes AGAINST THE FLOW OF TIME, and for that reason, no one who has succumbed to the Synarchic Strategy will be able to receive its influence. We have already seen that a powerful cultural Strategy 'projects man into the future' and attempts to erase his past and confuse his memories. But the Grail MUST NOT BE SOUGHT BY LOOKING TO THE FUTURE, for in that way it will never be found. Strictly speaking, the Grail MUST NOT BE SOUGHT AT ALL, if by that verb (TO SEEK) we mean an action involving 'movement'. Only those who have not grasped its metaphysical meaning and who believe, in their ignorance, that it is an 'object' that can be 'found' 'seek' the Grail. Let us recall one of the medieval tales about the Grail which, though distorted by its Judeo-Christian adaptation, retains many elements of the Hyperborean Tradition. In it, Parsifal, the pure fool, sets out to 'seek' the Grail. In his ignorance, he commits the folly of embarking on the quest by 'travelling' chivalrously through various lands. This "journey" points ESSENTIALLY TOWARDS THE FUTURE, because in every movement there is an immanent and inevitable temporality, and, naturally, Parsifal never "finds" the Grail by "searching" for it in the world. Thus years of fruitless searching pass until he grasps this simple truth. Then one day, completely naked, he presents himself before an enchanted castle and, once inside, THE GRAIL APPEARS TO HIM (he does not find it) and his eyes are opened; he then realises that THE THRONE IS VACANT and decides to claim it, finally becoming King.

We must see the following in this allegory: Parsifal realises that the Grail MUST NOT BE SOUGHT in the world (Valplads), through time (the flowing consciousness of the Demiurge), and decides to make use of a HYPERBOREAN STRATEGIC PATH. To this end, he PLACES HIMSELF 'naked' (without the pre-eminent cultural premises) in a castle ('square' fortified by the law of the siege), desynchronising himself from 'world time' and creating a 'time of his own', an inverse one that 'points towards the past'. Then the General APPEARS and "opens his eyes" (memory of blood; Minne). Parsifal realises that "the throne is vacant" (that the spirit or Vril can be recovered) and decides to claim it (he undergoes the tests of purity of the secret paths of liberation) and becomes King (he is transmuted into an immortal Siddha).

We hope to have made it clear that the Grail must not seek

, for it appears only when the consciousness of virya has desynchronised from the time of the world and has cast off the cultural mask. We wish now to show another aspect of the enemy reaction that has brought about the presence of the Grail. Through the Grail, man commits the crime of awakening; he has ‘sinned’ and the punishment is exacted, in the currency of pain and suffering, by incarnation and the law of Karma. Those charged with upholding the Law, and whom the Hyperborean memory of awakened men offends most, are the ‘guardian angels’—that is to say, the Demons of Chang Shambhala and their White Hierarchy. Apart from this, there is a DIRECT REACTION OF THE DEMIURGE that it is worth knowing. However, as such a reaction has been repeated many times since the Hyperborean spirits were chained to the yoke of the flesh, a complete account would have to span an enormous period of time, extending beyond official history and lost in the mists of Atlantis and Lemuria. Of course, we cannot embark on such a narrative, and so we shall refer only to the Demiurge’s reaction IN HISTORICAL TIMES; yet it must not be forgotten that whatever is said about this event IS NOT EXCLUSIVE TO A SINGLE ERA, but has already been and will surely be again.
When the naive question is posed: ‘What are the worlds from which the captive spirit comes like?’, believing that there might be some image representing the unimaginable Hyperborea, Hyperborean Wisdom usually responds with a metaphorical figure; it says to the ignorant apprentice: “Imagine that a speck of dust receives a faint reflection of the True Worlds and suppose that, subsequently, that speck is divided and reorganised into infinite particles. Make another effort of imagination and suppose now that the material Universe you know and inhabit has been constructed from the fragments of that speck of dust. Hyperborean Wisdom tells you: if you are able, in an act of imagination, to reintegrate the immense multiplicity of the cosmos into the original speck, then, seeing it in its entirety, you will perceive a faint reflection of the True Worlds. If you are able to reintegrate the Cosmos into a speck of dust, you will see only a distorted image of the Homeland of the Spirit. That is all that can be known FROM HERE.
The metaphor becomes clear if one considers that the Demiurge has constructed the Universe by imitating a clumsy and distorted image of the True Worlds. He has breathed His Breath into matter and ordered it with the purpose of ‘copying’ the faint reflection He once received from the Uncreated Spheres. But neither was the substance suitable nor was the Architect capable of the task; and, added to these evils, one must consider the perverse intention of seeking to REIGN AS GOD OF THE WORK, in the likeness (?) of the Unknowable. The result is plain to see: a malevolent and insane hell, in which, long after its creation, through a Mystery of Love, countless immortal spirits were enslaved, chained to matter and subjected to the evolution of life.

The main characteristic of the Demiurge is evidently IMITATION, by means of which he has attempted to reproduce the True Worlds, and the result of which has been this vile and mediocre material Universe. But it is in the various parts of His Work that one notices the astonishing persistence in imitating, repeating and copying. In the Universe, 'the whole' is always a copy of 'something': the 'atoms', all alike; the 'cells', which divide into analogous pairs; the 'social animals', whose gregarious instinct is based on 'imitation'; 'symmetry', present in an infinite number of physical and biological phenomena; etc. Without going into further examples, it can be stated that the overwhelming formal multiplicity of reality is merely an illusion resulting from the crossing, intersection, combination, etc., of a few initial forms. In truth, the Universe has been fashioned from a handful of distinct elements—no more than twenty-two—which, through their infinite combinations, underpin the totality of existing forms.
Bearing in mind the imitative principle that governs the work of the Demiurge, we may now consider His DIRECT REACTION to the presence of Gen.
the presence of the General.
We said that the General DIVINISES the Hyperborean lineages by irrefutably PROVING the truth of their origin, and that the reac-/ tion of the Demons has been to regard them as HERETICAL LINEAGES, deserving of the most terrible punishment.
But whilst the demons were busy punishing the viryas with the heavy chains of Karma, the Demiurge's attitude was quite different. He, in keeping with his nature, has sought to IMITATE, and even surpass, the Hyperborean lineages by founding a SACRED RACE that represents him DIRECTLY, that is to say, that CHANNELS HIS WILL, and, through it, reigns over incarnate spirits. A 'sacred race' that rises up amidst the very peoples condemned to the pain and suffering of life and which, triumphing over them, ends up inflicting upon them the final humiliation of subjecting them to the Synarchy of the Demons. Then the Hyperborean lineages, sunk in the mire of spiritual degradation, will breathe their last sighs, and those cries of pain, those screams of terror, will be the sweet music with which the sacred race will offer tribute to its "God" Jehovah-Satan, the Demiurge of the Earth.

As we have already said, the Demiurge has attempted this undertaking many times; 'the Gypsies', for example, are the ethnic remnant of a 'sacred race' that flourished in the last Atlantis, when the Sidhlas of the Fa: Tenebrosa subjected the Hyperborean lineages to the Synarchy of Horror. The incarnate spirits found themselves there driven to the most infamous practices: the divine blood was degraded and confused through the indiscriminate mixing of races, and what is worse, fertile unions were achieved between men and animals with the aid of black magic; thousands of human victims were sacrificed to quench the bloodlust of Jehovah-Satan, worshipped there in his aspect as the 'God of the infernal armies'. Cruelty, collective orgies, various forms of drug addiction, etc., were

all “customs” that the Hyperborean lineages had adopted
whilst in the eyes of the “sacred race” shone with joy the
gaze of the Demiurge and the Synarchy of Horror exercised its tyranny of orichalcum. In such a state of degradation, no one was any longer capable of receiving the light of the General nor of hearing the song of the Siddhas. That is why Christ Lucifer decided to manifest himself IN THE SIGHT OF MEN. He did so, accompanied by a guard of Hyperborean Siddhas, and this brought about the end of Atlantis....
Indeed, this is an ancient story. In recent times, the Demiurge has resolved to REPEAT once more, in imitation of the Hyperborean lineages, the creation of a ‘sacred race’ to represent him, to whom the lofty destiny of reigning over all the peoples of the Earth shall be reserved. With the blood pact concluded between Jehovah-Satan and Abraham, the ‘sacred race’ is founded, and its descendants, the Hebrews, will constitute the ‘chosen people’. Just as the Hyperborean spirits, divided by the presence of the General, represent the ‘heretical lineage’ par excellence, the Hebrews, in contrast to them, will present themselves as the ‘purest lineage on Earth’.
Israel, the people chosen by Jehovah-Satan to be his representative on Earth, what credentials will it present as IRREFUTABLE PROOF that such is His Will? The Demiurge, following his usual system of “imitation”, reasons as follows: “If, through the gem of Christ-Lucifer, the Gral, the Hyperborean lineage has been deified, so too will the lineage of Abraham be consecrated by a ‘stone from heaven’. I shall place a stone in the world upon which My Law shall be inscribed as IRREFUTABLE PROOF that Israel is the chosen people, before whom all other nations must bow down.”

Such is the Demiurge’s direct response. He chooses the most wretched people from among the whole of humanity and, having made a pact with them, causes them to ‘grow’ in the shadow of powerful kingdoms. When he decides that the time has come for the ‘sacred race’ to fulfil its historic mission, he ‘renews the pact’ by entrusting Moses with the key to Power. Thus Israel, the purest lineage on Earth, traverses the millennia and marches towards its glorious future, whilst empires and kingdoms sink into the dust of History. Undoubtedly, the Demiurge’s reaction has been effective, and the effects of His Stone, the force of His Law, have proved powerful. One might therefore ask: what is it, in reality, that Jelová-Satan hands over to the Hebrews as an instrument of power and universal domination? We shall put it succinctly: the ‘Tablets of the Law’ contain the secret of the twenty-two voices that the Demiurge uttered when He ordered matter, and through which all that exists has been formed. The set of symbols contained in the Tablets of the Law is what has been known since ancient times as the ACUSTIC KABBALAH. In Atlantis, this knowledge was originally the heritage of another ‘sacred race’, but later, the Guardians of the Hittite Art, ancestors of the Cro-Magnon and forefathers of the white race, came to

master it completely.
"The Tablets of the Law" are thus "the stone" that the Demiurge has placed in the world as a metaphysical support for the "sacred race", in imitation of the "Hyperborean lineage/Gral" complex. However, as with all the Demiurge's "imitations", one should not seek here an overly precise equivalence. The Grail, from the past, reflects for each of the viryes the divine origin and constitutes an attempt by Christ-Lucifer to come to the aid of captive spirits or, in other words, the influence of the Grail points to the individual and the spiritual. The Tablets of the Law, on the other hand, point to the collective and the material; they represent the racial, collective pact between Jehovah-Satan and the Hebrew people, and, furthermore, their kabbalistic content reveals the keys that enable one to master all the material sciences.
If strategic confusion, incarnation, bondage to the Law of Karma, etc., are terrible evils afflicting the Hyperborean spirits, earthly coexistence with a 'sacred race' of Jehovah-Satan is undoubtedly the most dreadful nightmare, worse even than any of the misfortunes mentioned. For, from the "renewed covenant" with Moses onwards, the RACIAL enmity between the Hyperborean lineages ("heretics") and the sacred lineage ("Hebrews") will be permanent and eternal, with the irreversible disadvantage for the former that the infernal Will of the Demiurge will be irresistibly expressed through the latter.
After the "appearance" of Israel, the //
viryas are left with only the dramatic alternative of returning to the Origin or succumbing—once and for all.
Delving into the Hebrew myth of Abel and Cain, beneath a veil of slander, one can discern an accurate description of the racial and theological enmity between Hebrews and Hyperboreans. In said myth, Abel, who is a shepherd, represents the basic type of the Hebrew, and Cain, the farmer, the figure of the virya. Legend has it that Jehovah-Satan found pleasing the blood offerings of Abel the shepherd, consisting of the sacrifice of the firstborn lambs 'with their fat'.(1). On the other hand, he despised the 'fruits of the earth' presented by Cain, to // whom he ultimately condemned to bear a 'mark', a 'sign', which betrays his status as a 'murderer'.
This curious emotional criterion of Jehovah-Satan has been perpetuated through the centuries in the hatred that the Hebrews feel towards the Hyperborean lineages, a hatred which, let us not forget, ORIGINATES FROM THE DEMIURGE.

It is interesting to delve deeper into the figure of Cain. It is

(1) When evaluating 'blood offerings', one must never confuse the figure of the 'shepherd' with that of the 'hunter'. The shepherd is the one who slits the throat of his PREVIOUSLY DOMESTICATED victim. The hunter, on the other hand, like the warrior, obtains his prey after fighting it and defeating it.

According to the Bible, he was, in addition to being a farmer, the first to BUILD WALLED CITIES and the inventor of weights and measures. His descendant Tubal-Cain (a mythical manifestation of Cain himself) was a maker of weapons and musical instruments.
If we now examine this figure of Cain in the light of Hyperborean S2-bidury, we shall see that he possesses many of the characteristic attributes of the Hyperborean viryas. First and foremost, the association of agriculture with the construction of walled cities is an ancient Hyperborean strategic formula which was employed more recently, for example, by the Etruscans and the Romans, and which has been perfectly expressed by the German king Henry I, the Bird Catcher, the idol of Heinrich Himmler and Walter Da-7 rré.(1) Furthermore, the invention of weights and measures, which the Hebrews attribute to Cain, the Greeks to Hermes and the Egyptians to Thoth, allows us to identify Cain with these two Hyperborean gods. And finally: the accusation of murder and the status of weapons-maker clearly reveals that the figure of Cain represents some FORMIDABLE WARRIORS, perhaps the BERSERKERS; the famous mark surely aims to denounce or highlight this quality.
In the Bible, the holy book of the 'chosen people', the rules of the game are perfectly revealed in the myth of Abel and Cain. In Jehovah-Satan's "preference" for the Hebrew shepherds, represented by Abel, and in the contempt and punishment of the Hyperborean lineages, symbolised by Cain, the metaphysical conflict of origins is laid bare, but now actualised as a cultural and biological confrontation. The sacred Hebrew race has come to bring the Presence of Jehovah-Satan; (a CONSCIOUS Presence, distinct from the PANTHEISTIC BREATH with which the Demiurge animates matter) to the plane of human life, / of incarnation, of pain and suffering. That is why the ancient transcendent enmity between captive spirits and Demons is transformed into an immanent enmity between the Hyperborean lineages and the material Universe, given that the sacred race is MALKHOUTH, the tenth SEPHIROT, that is to say, an aspect of the Demiurge. The latter must be understood thus: ISRAEL IS THE DEMIURGE. It is worth clarifying this. According to the secret teachings of the Kabbalah and / as can be seen in the Book of Splendour or Sefer Yetzirah, that is to say, by referring to the most reliable sources of Hebrew Wisdom, for the 'creation' of the 'sacred race' Jehovah-Satan manifests one of his ten aspects or SEPHIROT. The tenth sephiroth, MALKHOUTH (THE KINGDOM), IS THE PEOPLE OF ISRAEL THEMSELVES, according to the official Hebrew texts, which maintains a metaphysical link with the first sephiroth, KETHER (CROWN), which is the Head or supreme Consciousness of the Demiurge (2). In other words

(1) In the Third Dissertation, 'The Incredible Secret of H. Himmler', this relationship will be revisited.
(2) According to the Kabbalah, Malkhouth, the kingdom, is transformed into CHE QUINAH "after Adam's sin" and will remain so, as the feminine aspect of Jehovah-Satan, "until the coming of the Messiah". To avoid complicating the commentary, we shall use only the concept of Malkhouth.

words: there is a metaphysical identity between Israel and Jehovah-Satan, or, if you will, “ISRAEL IS JEHOVAH SATAN”.

As we said before, the enmity between the sacred race and the Hyperborean lineages—an enmity we have seen expressed in the myth of Abel and Cain—signifies a confrontation between them and the material Universe, given the nature of Malkhouth, the manifestation of the Demiurge, which Israel embodies. Through Malkhouth, the Demiurge has sought to impose THE ROYALTY of the sacred Hebrew lineage upon the remaining peoples of the Earth. If these Gentile peoples HAVE FORGOTTEN THE PAST and have submitted to the Plan being carried out by the White Hierarchy, then they will willingly accept HEBREW SUPERIORITY and the world will march joyfully towards Synarchy. But woe betide those GOYIM who do not renounce their Hyperborean heritage and persist in recalling the conflict of origins! There will be no place for them on Earth because, with the Presence of Malkhouth—the sacred lineage of Israel—the Demiurge ensures their persecution and immediate annihilation. What a dramatic fate for the captive spirit! For thousands of years, REMEMBERING THE ORIGIN—that is, displaying a heretical lineage—was punished by the Demons with heavy Karma, and the pain and suffering were so terrible that one eventually forgot. But whilst this degradation was taking place, deep in their heart, surging in their blood, the condemned could partake of the Minne and attain GNOSIS; it was their right: if they managed to rise from the mire of spiritual confusion, no one could prevent them from receiving the light of the Grail or from hearing the song of the Siddhas. With Israel, not even this meagre chance of awakening would be possible, for the conflict has been framed in biological, racial and cultural terms...: whoever commits to the struggle must now risk everything, for in confronting Israel one is confronting the Demiurge himself.

Israel advances through history with an irresistible force. Its grand ideas are gradually dominating Western culture in parallel with the growth of its financial power. Who will be capable of opposing the combined force of Judeo-Christianity, Judeo-Freemasonry, Judeo-Marxism, Zionism, and Trilateralism? Who could bring down the banking houses of ROTHSCHILD, JACOBO SCHIFF, KUHN AND LOES, ROCKEFELLER, etc.? And who will compete with the Jews in the fields of science or art? We have already described in the First Dissertation the fantastic MATERIAL POWER of the Synarchy; against these organised forces, the virya does not stand the slightest chance. Therefore, in the face of such formidable power, the only valid strategic alternative is racial confrontation: to oppose the sacred race of Jehovah-Satan with the Hyperborean lineage of the captive spirits. And in this clash of lineages, in this war waged on the battlefield of blood, the awakened virya—he who remembers and desires to return—must heed the song of the Siddhas and, following a secret path of liberation, find ‘the way out’, conquer the Vril, and transmute himself into an immortal Divine Hyperborean. He will thus have fulfilled the first part of the Es

Strategy ‘O’. But if a charismatic, awakened and transmuted leader places himself at the head of a racial community and decides to guide the viryas AS A WHOLE back to the origin, he will be able to apply Strategy ‘O’ in its entirety, taking advantage of the presence of the General. In this case, the leader will wage Total War against the demonic forces of the Synarchy, but will especially exert maximum pressure UPON THE SACRED RACE, as it DIRECTLY represents the enemy, that is, the Captivating Demiurge. However, only in modern times, when the universal presence of the Synarchy and the power of the sacred race become evident, will it be possible for some Great Chief to correctly identify the enemy and declare Total War against them.

The irreconcilable enmity between the sacred Hebrew lineage and the heretical Hyperborean lineage could be illustrated by considering the countless times clashes have occurred and describing the various outcomes. We can assure you that there would be enough material to fill several volumes, which is why we must be prudent and refer only to what is strictly necessary for understanding the Siddhas’ ‘O’ Strategy. It is with this in mind that we shall consider just one example, but one that will be highly illuminating.
The Hyperborean lineages, from the most remote antiquity and regardless of the historical period or country in question, have always agreed that human society should be organised around three main functions: royal, priestly and warrior. The HARMONY and INDEPENDENCE of the three functions would guarantee a certain balance appropriate for times of peace and prosperity, that is, WHEN SOCIETY PROGRESSES MATERIALLY TOWARDS THE FUTURE. At various times in their history, many peoples of Hyperborean lineage experienced brief periods in which the balance of the three functions allowed them to enjoy that social tranquillity—mediocre and courtly—which in reality concealed a total absence of charismatic contact between the masses and their leaders, a typical situation characterised by general indifference (1). When a society stabilises in this way, the White Hierarchy of Chang Shambala asserts that it ‘evolves’ and ‘progresses’. It is therefore in the Demons’ interest to lead humanity to a state of permanent equilibrium of the three functions; to what end? To prepare for the advent of the Synarchy (2), that is to say, the concentration of power in the hands of a secret society or occult brotherhood. What is the purpose of concentrating power in the hands of beings who act in the shadows? The answer lies in the manifestation by the Demiurge

(1) Reversing this social apathy requires the use of Hyperborean Mysticism, a subject which will be discussed at length in Book 4.
(2) Etymologically, the word ‘Synarchy’ means ‘concentration of power’, from SYN = concentration and ARKHIA = power.

of ‘MAIKHOUTH, the sacred race’; POWER OVER THE NATIONS / BELONGS (at this stage of the Kali Yuga) TO ISRAEL AS: THE INHERITANCE OF JEROVA – SATAN AND PROOF OF HIS THEOLOGICAL LINEAGE. WHILE THE TIME OF ISRAEL APPROACHES, THE SYNARCHY WILL BE THE REGENT OF THE POWER CONCENTRATED BY THE WHITE HIERARCHY.

It is understandable that, faced with such a conspiracy, the Siddhas would seek to destabilise the synarchic balance of societies and exert a charismatic influence on the viryas, with the aim of awakening one of them and transforming him into a Hyperborean leader. Such is, fundamentally, the objective of Strategy ‘O’. That is why the song of the Siddhas calls ceaselessly upon the pure blood, and the General is a permanent presence that shows, to those who wish to see it, the reflection of the spirit’s divine origin. But one must not believe that Strategy "O" is only successful when a genuine transmutation of a virya into an immortal Siddha takes place; that is undoubtedly the most significant success, but it is not very frequent, especially in the case of leaders or guides of peoples. There are, however, other cases, not as striking or evident as a transmutation, but whose beneficial influence on the organisation of societies has led them to be considered successes of Strategy ‘O’ as well. We refer specifically to those leaders who, with a certain degree of unawareness, hear the charismatic song and intuit some principles of Hyperborean Wisdom. As they are not fully awakened and are unaware of the origin of the ‘message’, they proceed to apply the strategic principles in the governance of their peoples, mistaking them for their own inventions. We could provide further examples, but it will be of particular interest to us to consider the case of those who, without realising it, have ‘discovered’ the principle of the enclosure.

When the ‘principle of the encirclement’ has been incorporated into a leader’s mental structure, their pure blood—and with it the song of the Siddhas—drives them to apply the ‘law of the Encirclement’ in all their concrete actions. Thus, ranging from specific societies to political, philosophical and moral theories, etc., emerge—conceived and executed in accordance with the law of the encirclement, within the framework of Strategy ‘O’. A typical example is the idea of the ‘Universal Empire’. It is worth commenting on this.

When Strategy ‘O’ succeeds in awakening the divine nature in a leader, it is likely that their subsequent activity will bring about significant social changes. If they are a king—that is, if they assume the royal function—they will advance in a Ghibelline manner over the priestly function and, with the support of the warrior function, will seek to expand the boundaries of their state. If the leader is a notable warrior, he will soon take the crown and then, crushing the priestly function, devote himself to the task of organising a military state. In most cases, the imbalance between the three functions occurs at the expense of the priestly function, which is typically lunar and synarchic. The important point is that the leader, whether king or warrior, in applying the law of the enclosure to his vision of society, generally ends up aligning

with the idea of the Universal Empire as the most appropriate means of demonstrating the superiority of his race and of perpetuating the memory of his lineage.
The Universal State of Accad; the Empires of Assyria and Babylon; the Great Persian Empire, destroyed by Alexander the Great; the Roman Empire; etc., have all been conceived in the same way: through the application of the Law of the Encirclement, within the framework of Strategy 'O', which the Hyperborean leaders have employed over the course of millennia. We cannot fail to mention that many "modern ideas" follow the same procedure in their conception: such as the various variants of "nationalism"; fascism; Falangism; National Socialism; "federations" and "confederations"; etc. These and many other political theories are the product of the application of the Law of Cercos by certain modern leaders. In the case of 'fascism', National Socialism, etc., it is evident that they maintain a rather close link with the ancient idea of the Universal Empire, which eloquently explains why such ideologies have been pursued to the point of annihilation by the sacred race and the forces of the Synarchy.
It is precisely the idea of the "Universal Empire", which is Hyperborean and arises from the application of the Law of the Encirclement, that is irreconcilably opposed to the idea of the "Universal Synarchy" promoted by the White Hierarchy of Shambhala and carried forward in favour of the sacred race.
We had set out to give an example of the irreconcilable enmity between the heretical Hyperborean lineage and the sacred Hebrew lineage, and this has become evident in the opposition between the Universal Empire and the Synarchy, that is to say, between their respective ideal conceptions of society. Armed with these keys, anyone can review history and draw their own conclusions; it is therefore not necessary to dwell further on the matter.

We stated earlier that the 'sacred race' was created by the Demiurge in IMITATION of the Hyperborean lineages, and we showed that 'The Tablets of the Law', and the terrible knowledge with which they were written, were handed over to the Hebrews in the LIKENESS of the General. We may now add that the 'imitation' did not end there; on the contrary, for centuries a diabolical historical forgery was prepared which, in effect, amounted to an offence infinitely more grievous than the imitation of the Hyperborean lineages or of the General. We are speaking of the usurpation, vulgarisation and degradation perpetrated against the divine figure of Christ-Lucifer. We have already mentioned that, during the days of Atlantis's greatest spiritual decline, Christ-Lucifer MANIFESTED HIMSELF before the lost viryas. His Presence had the power to purify and guide many viryas who, thanks to this descent into the underworld undertaken by the Gallant Lord, were thus able to embark upon the path of return. However, the cowardly reaction of the Siddhas of the Dark Side, who...

resorted to the use of black magic to prevent the rescue, / ultimately led to a merciless war that only ended when the last of Atlantis had vanished. And although the Atlantean continent vanished, swallowed by the waters, and thousands of years of barbarism and strategic confusion erased these events from history, it is no less true that the drama experienced was so intense that it was never entirely obscured from the collective memory of the Hyperborean lineages. That is why, when the Demiurge conceived the sinister idea of crudely imitating the redemptive image of 'Christ-Lucifer descending among men', it was inevitable that such an infamy would trigger irreversible changes and definitive confrontations.
What did the Demiurge intend this time? Though it may seem incredible, he wished to bring about, in IMITATION of the Hyperborean transmutation, A LEAP in humanity. But let us not be too astonished: what was sought was a leap forward, TOWARDS THE FUTURE, and above all, an attempt was made to CONFORM the members of humanity, without any distinction of race or religion, to a universal PSYCHOLOGICAL TYPE, that is, to a COLLECTIVE ARCHETYPE. That archetype, of course, was that of the HEBREW RACE, for what was ultimately desired was to JEWIFY humanity and prepare it for the World Government of the Synarchy.

To carry out such an ambitious plan, numerous forces would be set in motion, all converging upon the figure of the Messiah and making his earthly ministry possible. For the mission of 'preparing the vehicle' through which Jehovah-Satan would manifest himself to mankind, one of the Masters of Wisdom of the White Hierarchy was commissioned, who would be known, after his incarnation, as Jesus of Nazareth. Nor was the question of lineage neglected, and so the Master Jesus incarnated into a Hebrew family whose genealogy could be traced back to Abraham. But the Messiah's physical body would possess a constitution different from that of a mere Hebrew: Mary would be impregnated "by the gaze" of one of the Demons of the Hierarchy, the "Angel Gabriel", who in reality employs the method of "field intersection", one of the three forms of parthenogenesis that exist (1). The Master Jesus would animate that higher body for thirty years, but it would be the Essene sect that, throughout that time, would be responsible for developing his esoteric potential by training him in the secrets of the Acoustic Kabbalah. In this task, the Essenes would be assisted by the Masters of the Hierarchy, and these in turn by the Traitor Siddhas: the whole of Chang Shambala had focused on supporting the Messiah, since the future 'evolution' of humanity would depend to a large extent on the success of his mission. If the Messiah's work triumphed, the whole of humanity would be 'civilised', that is to say, Judaised, and 'barbarism'—that is, the mythological remembrance of the divine ancestors—would come to an end.
The most horrifying aspect of this conspiracy was that the Demiurge and his

(1) The Third Dissertation describes the three methods of parthenogenesis.

Demons were counting this time ON THE BLOOD MEMORY that the Hyperborean lineages still held of the Christ of Atlantis to “lure them” towards his imitation, Jesus Christ, and through a fantastic confusion subjugate them definitively. With what colossal hypocrisy was this deception planned and executed! After Jesus Christ, who would still be able to distinguish between the Christ of Atlantis and his caricature? Only a few have suspected the deception—Gnostics, Manicheans and Cathars—and upon them has fallen the anathema of the Dark Forces, persecution and annihilation. The fact is that this Jesus-Christ, as the Jewish archetype that he is, allows for many interpretations, all ‘legitimate’ according to the convenience of the Synarchy: there is a redeeming Christ; a Christ of mercy; a Christ ‘who is to come’; a Christ-God, a Christ-man; a social revolutionary Christ; a Cosmic Christ; an Avatar Christ, etc. What no one will ever be allowed to conceive (or “remember”) is a Christ of Light, that is to say, a Christ-Lucifer. After Jesus Christ, that will be the greatest sin, the greatest heresy, and the deserved punishment will be an exemplary one.

“In the year 30 of the ‘Christian era’, the Word became flesh and dwelt among men.” He through whose Word the world was created, clothed himself in the garb of his Hebrew Archetype, Mal-/khouth, and manifested himself to men in the person of Jesus of Nazareth. Phenomenon of phenomena, Wonder of wonders, what a prodigious spectacle it must have been to see the Demiurge made man! One must acknowledge that this time there is an undeniable quality to his infernal idea of imitating the Christ of Atlantis and exploiting the blood memory of the viryas. The result is plain to see. Little by little, the peoples emerged from ‘barbarism’ and ‘civilisation’ reached even the furthest corners of the Earth. And men have slowly but inexorably adapted to the Jewish psychological pattern. How was this success achieved? By what collective alchemy did the ephemeral life of Jesus Christ continue to influence the peoples for millennia until it culminated in their complete Judaization? Was it merely the bloodline of the Christ of Atlantis that determined this outcome, or were there other hidden factors that contributed to humanity’s confusion and its current Judaization? Without going into too much detail, given that the subject is a vast one, we can say that the Hebrew Archetype of Jesus Christ, which, like //all archetypes on an Archetypal Plane or Psychosphere surrounding the Earth, was PRECIPITATED TO THE PHYSICAL PLANE or ACTUALISED during the incarnation of the Demiurge in the body of Jesus of Nazareth. Such an actualisation of the Malkouth archetype means that A PERMANENT FORCE has been established on Earth, which acts in a manner equivalent to gravity, ‘pushing’ man towards the JUDAIC FORM (MORPHE). This is due to a reason THAT IS ALSO A TERRIBLE SECRET: JESUS CHRIST HAS NOT DISINCARNATED! On the contrary, he has since taken his place ‘at the centre of the Earth’, alongside the King of the World, radiating his ‘archetypal power’ from there. (Today we would say ‘information

genetic information"). along infinite geotopocentric axes that radiate from the centre of the Earth and pass through the spinal column of hum
kind. This is the permanent archetypal force of Jesus Christ.
But it is not the only one; an EMOTIONAL Judaic influence also acts upon man, radiating from the very "chosen people"
of Israel, since the sacred race forms part of the occult
anatomy of the Earth, fulfilling the function of the HEART CHAKRA
or ANHATA CHAKRA.
With regard to the last question, it is worth noting // that the 'animal-man' or pasú, created by the Demiurge millions of years ago to 'evolve' in accordance with the Plan followed by the seven kingdoms of nature, would naturally form a TYPO that responded to certain basic archetypes. However, since the year 33 of the Christian era, it can be said with certainty that the Jewish archetype of Jesus Christ is now the psychological archetype of the pasú, that is to say, the TYPE towards which it tends through evolution. This means that in the viryas, who possess an animal heritage through the ancient Mystery of Love, the tendencies of the pasú will unconsciously drive them towards the Jewish archetype. Only purity of blood can prevent the predominance of the pasú's animal tendencies and the consequent danger of psychologically corresponding to the Jewish archetype 7.
We have already shown how the Demiurge brought the original conflict into the realm of racial confrontation, after creating the sacred race in imitation of the Hyperborean lineages deified by the General. We have now seen how a new imitation, this time of Christ Lucifer, has signified another destructive advance against the Hyperborean lineages. The powerful formative force of the Jewish archetype of Jesus Christ, acting from the centre of the earth at all times and in all places, has tremendously deepened the slumber in which the 'blood consciousness' of the viryas has been since ancient times. On the battlefield of blood, two esoteric forces now fight without quarter: the song of the Siddhas and the Jewish archetypal tendency of Jesus Christ. And the 'awakening' has thus become a terrible and desperate struggle waged within and without each individual, OFTEN UNCONSCIOUSLY.
That is why, after Jesus Christ, it will no longer be possible
to classify either peoples or organisations, but rather:
// one must pay specific attention to the degree of confusion among
men. It must be so because in many cases entire Sinarchic
organisations may fall under the command of a man who is
suddenly conscious of some Hyperborean principle (the product of the
esoteric struggle waged within him), who might even
momentarily 'twist' the course of the organisation.
Conversely, in other cases, a group classified as 'Hyperborean' may be led by figures who are more or less Judaised. At the extreme end of the spectrum, we have Hebrews (ethnic Jews) who rebel against Jehovah and make a dramatic attempt to reclaim their Hyperborean heritage—a scenario that may occur with more than 7

frequently than is usually imagined, just as we shall often find people who, 'by Blood', claim to be perfect 'Aryans' but who psychologically prove to be more Jewish // than the Talmud. A most eloquent example can be seen in the Catholic Church, where worshippers of Jesus Christ and the Demiurge coexist alongside nationalist and patriotic priests who serve the cause of Christ Lucifer and the Siddhas without realising it.
We must therefore be prudent when assessing human organisations and, even within those that are purely synarchic, always pause to evaluate the degree of confusion among the people we encounter. The ability to identify the 'righteous man', even within a synarchic organisation such as Freemasonry, is considered a sign of strategic acumen; one will then speak to him, seeking to ISOLATE him from the organisation in which he is active (by applying the law of encirclement) in order to ADDRESS, through appropriate symbols, HIS HYPERBOREAN PART.

An example of what we have been saying is the case of Pelagius' soteriological heresy (1), also known as 'Pelagianism'. At the beginning of the 5th century, this British bishop began to defend the theory that man, by himself, is sufficient to bring about his own salvation. This is possible, according to Pelagius, because 'there is in man a principle of spiritual perfection'. It is evident to us that the Hyperborean lineage predominated in Pelagius. His pure blood soon enabled him to realise that man's 'salvation' (his 'orientation') depended on 'a spiritual principle' (or Vril) which must be 'discovered' and 'cultivated' within. But where Pelagius's "heretical" position was clearest was in relation to original sin: man has not sinned at all and "if Adam sinned, his sin died with him; it was not passed on to human posterity". In short, "man is free" and "born without sin"; from there, it was but a short step to raising the question of the injustice of pain and suffering, or of any other punishment imposed by Jehovah-Satan. Consequently, the persecution of Pelagius began immediately and did not end until his elimination in Africa; it was carried out by the most important ecclesiastical authorities of his time, which demonstrates the fear his ideas inspired, among whom Popes Innocent I and Zosimus, Saint Jerome and the Gnostic apostate Saint Augustine stood out.
At the Synod of Carthage in the year 411, seven propositions, a summary of his doctrine, were condemned. It is worth recalling them now to verify that they derive from Hyperborean Wisdom.

Here are the seven condemned propositions:
1 - Adam, being mortal by nature, would have died in sin or
(1) It is called SOTERIOLOGICAL because it deals with SOTERIA or the / means of salvation and sanctification.

without it. 2 - Adam's sin harmed him alone, not the human race. 3 - Newborn children are in the same state as Adam was before his transgression (that is to say: before tasting the forbidden fruit of the Tree). 4 - It is false that, neither through death nor through Adam's transgression, must the whole human race die and be raised through the resurrection of Jesus Christ. 5 - Man can easily live without sin. 6 - The righteous life of any 'free man' leads to heaven in the same way as the Gospel. 7 - Before the coming of Jesus Christ there were 'sinless' men, that is to say, men who in fact did not sin. (1)

It is high time we asked ourselves: what has become of the General and its imitation, the Tablets of the Law, after so many centuries of unyielding enmity between the Hebrews and the Hyperboreans? We shall begin by answering the second part of the question. The Tablets of the Law contain the secret of the Acoustic Kabbalah, that is, the description of the twenty-two voices with which the Demiurge brought creation into being. To preserve this secret from profane eyes, the Tablets were kept in the 'Ark of the Covenant', whilst an 'interpretation' of the Acoustic Kabbalah was encoded by Moses in the first four books of the Pentateuch. The twenty-two Hebrew letters with which the ciphered words were written bear a direct relationship to the twenty-two archetypal sounds uttered by the Demiurge, which gives them inestimable value as a magical instrument. But these letters possess a numerical meaning, so that every Hebrew word is also a cipher capable of being analysed and interpreted. This is the origin of Jewish numerical Kabbalah, which must not be confused with Atlantean numerical Kabbalah, which referred to a different system of alphabetic signs. The interpretation of the esoteric content of Scripture is the object of numerical Kabbalah, but the knowledge thus obtained must be regarded, from a magical point of view, as far inferior to the mastery of the laws of the Universe conferred by acoustic Kabbalah.

But the acoustic Kabbalah was 'written' on the
Tablets of the Law, and these were enclosed in the Ark, from which they could
only be removed once a year, as a privilege of the priests.
The Ark was buried in a deep crypt, beneath //
the Temple, by King Solomon, some thousand years before Jesus. /
Christ, and remained in the same place until the Middle Ages, that
is to say, for twenty-one centuries. We might add THAT IT WAS THE MANNER
IN WHICH IT WAS BURIED that prevented the Ark from being found
earlier, but this comment will clarify nothing unless one possesses
the esoteric keys.

On Solomon's death, the kingdom of Israel was divided into two parts. The tribes of Judah and Benjamin, which occupied southern Palestine, came under the rule of Rehoboam, Solomon's son, whilst the rest of the country, comprising ten tribes, came under the rule of Jeroboam.

(1) Taken from B. LLORCA. Manual de Historia Eclesiástica. p. 180 – Ed. Labor. Spain.

Jeroboam took command. In 719 BC, King Sargon of Assyria destroyed the Kingdom of Israel and the ten tribes were /// transported, to serve as slaves, to the interior of Asia. The two remaining tribes formed the Kingdom of Judah, from which, to a greater or lesser extent, today's Jews are descended.
The 'ten lost tribes of Israel' did not vanish from history, as self-serving Jewish propaganda would have us believe, given that much more is known about the matter than is commonly stated. For example, it is true that there were Hebrews in the Americas and also that a large part of the current population of Afghanistan descends from the early members of the sacred race. But what interests us is to note that there was a migration of Hebrews northwards, led by a powerful Levite caste. After crossing the Caucasus, where they were decimated by Hyperborean tribes, they reached the steppes of Russia and there clashed with the Scythians. The bulk of the Hebrew people intermingled with the Scythians (they were vastly outnumbered and had virtually no impact on the latter's ethnic identity), but the Levite caste refused to forfeit their status as members of the sacred race by debasing their blood. The Levites thus remained, devoted to worship and the study of numerical Kabbalah, for many years; making great progress in the field of sorcery and natural magic. When, centuries later, the Scythians moved westwards, some of them settled in the Carpathians and on the shores of the Black Sea, whilst others continued their advance into Central Europe, where they became known as the Celts. Accompanying the Celts were the descendants of those Levite priests, now known as Druids, who already wielded a terrible power derived from their mastery of black magic. And, as we have already mentioned elsewhere, the alliance between the Druids and the Celts would never end, continuing to this day.
How did the Levites of the lost tribe come to become Druids, that is to say, how did they acquire their sinister knowledge? The explanation must be sought in the fact that THESE LEVITES—unlike other Jewish priests, neither then nor later—WERE NOT SATISFIED WITH THE KNOWLEDGE THAT COULD BE DRAWN FROM SCRIPTURE. THEY DESIRED TO TURN TO THE AUTHENTIC SOURCE OF THE ACOUSTIC KABBALAH. Their insistence and perseverance in realising that aim, and the fact that they belonged to the 'sacred race', moved the Demons of Chang Shambala to entrust them with a most important mission; a mission that required their active intervention in history. The fulfilment of the objectives set by the Demons would be to the Levites' benefit, as it would allow them to advance ever further in their knowledge of the Acoustic Kabbalah. What sort of mission had the Demons entrusted to them? A task directly related to their desires: they were to 'neutralise' the stone instruments that, thousands of years earlier, the Cro-Magnon men—survivors of Atlantis—had constructed all over the world

. But the Cro-Magnons did not merely construct megalithic monuments; their science also encompassed other alterations to the environment, and the ways in which the Druids were to ‘neutralise’ them ranged from destruction, the engraving of symbols on the great stones, the modification of dimensions, or the analogous construction of ‘other monuments’.

Over the centuries, the Druids became great masters of the Kabbalah of acoustics, and we have already seen, in the story of John Dee, how they went about it when they wished to ‘recover’ one of the Atlantean stone transducers. We shall return to the subject, later on, of the lost science of the Cro-Magnons and the esoteric mastery of the Druids.

Whilst the Druids were marching with the Celts towards Europe, the Kingdom of Judah, in the Middle East, was destroyed by Nebuchadnezzar and its population taken into captivity in Babylon in 597 BC. They were freed in 536 and twenty years later, in 516, they rebuilt Solomon’s Temple without finding the Ark of the Covenant containing the Tablets of the Law. In the 4th century they were subjugated by Alexander’s Greeks and in the 2nd century they allied themselves with the Romans against the Greeks (140 BC). Following the death of Julius Caesar, the Roman Senate granted the title of King of Judea to Herod I in 37 BC, and in the first year of the Christian era (or 4 BC, if you prefer) the Saviour, Jesus of Nazareth the Christ, was born.

After Herod I, the Romans deprived the chosen people of the possibility of having a king of their own lineage and placed a series of procurators in power who tried in vain to quell the growing social unrest. The ‘crucifixion of Jesus Christ’ (which did not take place) or the ‘struggle against the Christians’—often cited as explanations for the Jews’ bellicose and suicidal attitude—are incorrect, the true cause of the unrest being the fact, presented by all members of the sacred race, that the Hebrew archetype ‘would be cast among the Gentiles’. It was palpable to them, by virtue of sharing the substance of the Demiurge, that the Judaizing action would henceforth be carried out throughout the world. What was not so clear to them was: how, following the coming of Jesus Christ, could the ancient covenant with Jehovah Satan be fulfilled—the promise that the sacred lineage would inherit power over the other nations? It would take several centuries and the work of eminent Kabbalist rabbis for the Hebrews to regain faith in their role in history. But whilst this time was coming, the Romans’ patience ran out long before: in the year 70 AD, General Titus destroyed Jerusalem, Solomon’s Temple, and ‘scattered’ the Jews to all corners of the Roman Empire. With the Diaspora of 70 AD begins the modern history of the chosen people, the culmination of which is yet to come in our own time, when the Synarchy transfers all world power into its hands.

When, in 313, Emperor Constantine the Great recognised Christianity as the official religion of the Roman Empire,

a difficult era began for the sacred race. The reason was that among the recently Christianised peoples, the memory of the blood of Christ Lucifer predominated over the Jewish archetype of Jesus Christ—a fact that almost always led to widespread anti-Jewish sentiment. Although in the long run the enduring influence of the 'geocentric ray' of Jesus Christ would ultimately triumph over the Hyperborean memory, and the masses would end up Judaised, in the meantime the sacred race would face the danger of extermination. But the 'threat' would soon be averted.

Whether there was actually any real danger to the Hebrews is open to doubt, for in the 5th century Saint Benedict of Nursia founded the order into which the 'Christian' Druids would enter en masse, devoting themselves from then on to the task of mediating between the Church and the Synagogue. (Regarding the Druids' mediating and protective role towards the Hebrews, I agree with the theory that Professor Ramírez, of the University of Salta, put forward to my nephew Arturo Siegnagel. However, the Druids' mission went much further, as will be seen, than the mere protection of the sacred race.)

We said that the Tablets of the Law remained where Solomon had kept them and were only discovered in the Middle Ages, // more precisely, in the 12th century. Our answer does not end with this statement, but we shall return very soon, in the next section, to continue the account. In the meantime, let us try to find an answer to the first part of the question, which asked: what became of General...?

Unlike the question concerning the Tablets of the Law, which necessitated reference to historical events, the question of the Gral will take us into strictly esoteric territory. But first, it should be made clear that the question has been poorly framed. We have already explained that the Gral must not be sought; let us now add that it is an object which cannot be appropriated and which, therefore, must still be where it has always been. It is therefore a mistake both to 'seek' the Grail and to ask: what has become of it? But, we might ask, how, then, should we approach this Mystery in order to gain further insight, free from paradoxes? The only way, in our view, to advance in the knowledge of the Mystery consists in deepening the analogies that link the "function of orientation towards the origin" of the Gral—an external function—with the "secret paths of spiritual liberation" of Hyperborean Wisdom, which are internal functions, "orienting towards the origin". In this sense, we can establish a very significant analogy between the "General Stone" of Strategy "O" and the "la pis oppositionis" employed in the path of "strategic opposition".

In the chapter we have devoted to Strategy A1 of //
John Dee, a description was given of the secret ritual practised
by the berserkir of the S.D.A., based on the path of the oposi_

strategic opposition and the archemonic technique. There we saw the archemon that the berserkir had constructed in the underground crypt, consisting of a ‘square’ or area enclosed by a ring of water (1). By applying the "law of the enclosure" to the archemon, the Valplads square is ISOLATED; that is, an AREA is LIBERATED in the world of the Demiurge. But this is not enough: the berserkir must desynchronise themselves from the world’s time and generate their own, inverse time, which allows them to HEAD TOWARDS THE ORIGIN. To this end, they practise STRATEGIC OPPOSITION AGAINST THE LAPIS OPPOSITIONIS, WHICH ARE LOCATED ON A RUNE IN THE VALPLADS, OPPOSITE THE FENESTRA INFERNALIS.

We must now approach the greatest secret, the one that explains the method employed by the Siddhas to MAINTAIN, permanently, eternally if you will, the General in the world. Let us begin by asking the following: what is the RESIDENCE of the Siddhas? We can start from a well-known answer, which we have repeated many times: the Siddhas reside in Valhalla. That answer is correct, but insufficient, for one might in turn ask: what is Valhalla? Where is it located? /// In the face of these questions, two approaches may be adopted: first, to draw on elements of Norse mythology and say, for example, that ‘at the top of the Yggdrasil ash tree lies Valhalla, the place where warriors killed in battle go to reside, ruled by Wotan, etc.’ And a second approach, which seems to us more accurate, consists of stripping the answers of folkloric embellishments and expressing them through symbols of Hyperborean Wisdom, which can be easily interpreted by means of analogies.

With this approach, we can immediately state that Valhalla IS THE PLAZA LIBERATED BY THE SIDDHAS (or Aesir) SOMEWHERE IN THE UNIVERSE OF THE ONE. This plaza, naturally, is the size of a country and is heavily fortified. It is inhabited by the Lords of Venus and countless Siddhas and Valkyries, who are constantly preparing for battle whilst awaiting the end of the Kali Yuga and the awakening of the captive spirits. Their countless warrior Siddhas, immortalised in their Vraja bodies, form the ranks of the Wildes Heer, Wothan’s furious army, and guard the walls of Valhalla, though the enemy would never dare to face such a fearsome Hyperborean garrison.

The Siddhas have liberated the stronghold of Valhalla by applying, through Their Mighty Will, the law of siege to the stone walls. The conquest of their own time, which reigns in Valhalla and renders them independent of any ‘cycle’ or ‘law’ of the Demiurge’s world, stems from a marvellous operation of strategic opposition. But: what might have been the stone, the

(1) The application of this strategic formula by the ancient Hyperborean lineages has become, in the Bible, the fable that Cain was the first to ‘enclose an area and wall it in’ // (within which he built cities whose economy was based on agriculture).

pis oppositionis, which the Siddhas employed in their Hyperborean Strategy?: Ever since the Conflict of the Origins occurred, / millions of years ago, the Siddhas have practised strategic opposition / AGAINST A PRECIOUS EXTRATERRESTRIAL GEM PROVIDED FOR / THAT PURPOSE BY THE HANDSOME LORD, CHRIST LUCIFER. “THAT STONE / IS CALLED THE GRAAL”.
The analogical relationship between Archimedes and Valhalla becomes even more evident if we consider that the latter possesses a “PORTA IN- FERNALIS”, equivalent to the “FENESTRA INFERNALIS” of the former. The porta infernalis is an opening in the wall that is permanently guarded by watchful sentinels. Opposite the porta infernalis, but outside Valhalla—that is, in ‘the world’—THE GRAL IS SITUATED UPON A RUNE; against it, as has been said, the Siddhas practise strategic opposition.

It is necessary for us to delve a little deeper into the description of this arrangement due to its extraordinary importance for approaching the Mystery of the Gral.
In the crypt of the S.D.A., the lapis oppositionis are placed UPON silver runes SET INTO THE FLOOR SLABS. Similarly, the Gral, like a lapis oppositionis, WAS PLACED, AT THE ORIGIN, UPON A RUNE AND STILL REMAINS THERE: UPON THE RUNE AND AT THE ORIGIN. This is not a play on words but a property of the Gral that must be examined carefully: the Gral, as a reflection of the origin, cannot evolve over time in the manner of the material ‘things’ created by the Demiurge; / in other words: the Gral cannot be in the present. In truth, the Grail lies in the distant past, in that time and place where it was placed, and for that reason IT MUST NOT BE SOUGHT by employing ‘movement’ (and time) to attain it, for such an approach POINTS TOWARDS THE FUTURE, that is, in the opposite direction, as we have already explained. But if the General is in the past, if time does not drag him into the present with its unstoppable flow as happens with material objects, and he has ALWAYS REMAINED THERE (in the past), how is it that we have come to know of him? And, most importantly, how can he ACT in the present, as required by Strategy ‘O’, DISREGARDING TIME? In other words, by virtue of what ‘element’ does the General connect, ‘from the past’, with ‘the present’, for example, with a Hyperborean leader? The solution to these problems has, since ancient times, been a dangerous secret... which we shall now attempt to reveal. The enigma is solved by reasoning as follows: whilst the Grail HAS ALWAYS REMAINED IN THE PAST—a property possessed in the Universe solely by the Gem of Christ Lucifer—THE SAME HAS NOT BEEN THE CASE WITH THE RUNE THAT SUSTAINED IT (and which still sustains it). Here is the great secret: whilst the Gral, a reflection of the divine origin, remains as such ‘PLACED IN THE ORIGIN’, the rune upon which it was set has spanned the millennia and has reached the present day. Indeed, the rune ‘is always present’, which means: ‘in any historical circumstance’. Let us speak a little of the

rune.
It is known as the RUNE OF ORIGIN or GOLDEN RUNE, but we must clarify that these names refer not only to the 'symbol' of the rune but also to the EARTHLY STONE that was the primordial seat of the Gral. That is why, when Hyperborean Wisdom refers to "the Golden Rune", what is actually being discussed is a very ancient, blue-violet stone, into which the Siddhas set a golden runic sign. It is therefore necessary to understand its origin and the reason for its construction.
We have mentioned on other occasions that initially the Siddhas entered the Solar System 'through the gate of Venus' and that a group of them, the 'Traitorous Siddhas', 'joined forces' with the Demiurge's Plan, subsequently causing, in conjunction with him, the catastrophe of the captive spirits. The Hyperborean spirits were chained to matter for having fallen into a cosmic trap, the Mystery of Love, but we shall not speak of that for now. The effect produced in the Demiurge's evolutionary world by assimilating the confused spirits is what we would today call: a collective mutation. To the evil of the imitative ordering of matter, carried out by the Demiurge, was subsequently added the evil of the mutation of his Work and the chaining of the spirits, that is to say, the modification of the Plan carried out by the Traitorous Siddhas. And to 'control' such a malevolent undertaking, the Traitorous Siddhas decided to found the White Hierarchy, within which the various devic manifestations of the Demiurge were to be organised. The 'headquarters' of Power, Chang Shambhala, is also the key to the collective mutation of the seven kingdoms of nature. Indeed: how did the Demiurge maintain THE STABILITY OF FORM ON EARTH, and how did he ensure, prior to the mutation, that the seven kingdoms evolved in accordance with his Plan? There are two principles involved in the execution of the Plan, one static and the other dynamic. The Plan rests STATICALLY on the archetypes and DYNAMICALLY on the Breath of the Solar Logos. In other words, it was A FORCE ORIGINATING FROM THE SUN (the physical vehicle of the Solar Logos) that maintained the evolutionary impulse in the seven realms of terrestrial nature. Now then: to bring about any permanent alteration in the Demiurge's Plan, IT IS ESSENTIAL TO INTERCEPT THE ENERGY CURRENT EMANATING FROM THE SUN WHICH, CROSSING THE OCEAN OF PRANA, CONVERGES UPON THE EARTH. To fulfil this condition, the Traitorous Siddhas established themselves from the outset BETWEEN THE SUN AND THE EARTH, in a FIXED position that never allows even a single ray of light (that is, not even a single photon) to pass through without first being intercepted. This statement may seem fantastical, and indeed it is, but even more fantastical and senseless has been the construction of Chang Shambhala, since what we have described is the 'technical' function of the seat of power of the Traitorous Siddhas.
Here is another 'secret' that is no longer such: the 'location' of Chang Shambhala can now be determined from this fact: it is always situated between the Earth and the Sun. In reality ///

Chang Shambala is very close to the Earth, which gives an idea of its enormous size. However, this is not a whim but must have been constructed thus due to the demands of its MODULATING function of the solar genetic plasma.
Of course, there will be those who foolishly claim that all this is nonsense, given that 'the traditions of Tibet and India' assert that Chang Shambala 'is a kingdom situated in Asia, between the Altai Mountains, the Gobi Desert and the Himalayas'. Undoubtedly, a comment of this sort will constitute greater nonsense than our assertions. Firstly, the // aforementioned "traditions of Tibet and India" are products / of the strategic disinformation that for centuries has been deployed by the Hierarchy to ensure the truth remains unknown. And secondly / let us say that the most reliable data from the Tradition (since there is some credible information) always mention the LOCATION OF THE GATE OF CHANG SHAMBALA and never the kingdom itself.// This subtle distinction is highly suggestive, for the fact that a gate exists in a specific geographical location DOES NOT IMPLY THAT THE KINGDOM IS IMMEDIATELY BEYOND IT! A primitive mind, conditioned by the belief that // that a straight line is the shortest distance between two points, and indeed this is often the case. But here we are // dealing with information on another level, and so we shall repeat // four verses from the Song of Princess Isa, which we already had the opportunity to encounter when we studied the story of Nimrod the Vanquished.

> "But though Dejung is far away,
> its gates are everywhere.
> Dejung has seven gates,
> and seven walls surround it."

It is to these "induced gates" that the Eastern legends refer, which "are everywhere" and lead to the kingdom that, evidently, does not occupy a mere geographical location.

Our reference to such remote events (the perverse alliance between the Traitorous Siddhas and the Demiurge) was intended to serve as an introduction to a fact we shall highlight shortly: when the Demiurge agrees with the Traitorous Siddhas to cede control of the Hierarchy to them, he hands over to them THE SIGN OF TIFERETH, which represents one of the ten sephiroth and allows total control over the FORMAL aspects of creation. The Tifereth sign is the symbolic expression of the 'material manifestation of the divine archetypes', an aspect often summarised as the 'BEAUTY OF THE DEMIURGE'. In case this has not been fully understood, it is worth repeating that the Demons of Chang Shambala came into possession of a sign representing the ENTIRE Tifereth aspect of the Demiurge, allowing them to access it and share in its power. Naturally, the Tifereth sign is the key to Maya, the illusion of reality, and therefore: the most terrible tool of sorcery. Whoever observes the sign.

Tifereth, which is quite complex, “from the world”—that is, karmically incarnated—runs the risk of immediately plunging into the abyss, losing all points of reference and consequently reason. For this reason, Hyperborean Wisdom recommends applying the law of the enclosure to the Tifereth sign in order to observe it without danger. It is worth noting that in any Hyperborean offensive against the Demons of Chang Shambala, sooner or later a confrontation with the Tifereth sign occurs, given that one relies on its nefarious influence to defeat the vir-yas.

Once the Traitorous Siddhas had received the tife-reth sign and built Chang Shambhala, it was no longer possible for the Hyperborean Siddhas to remain on the Earth’s surface. Yet they could not bring themselves to abandon the Sclar System, leaving behind billions of captive spirits. And so // they devised Strategy ‘O’. But first, what was the condition of a captive spirit? Essentially, the loss of Vril and / the resulting unconsciousness—that is, the loss of one’s own time. Bondage to matter stems fundamentally from bondage to the ‘immanent flow of the De-myurg’s consciousness’, or in other words, from synchronisation with World Time. The seven captive spirits, bound to Time, would take millions of years to regain their consciousness, if indeed they ever succeeded. In these circumstances, the Siddhas, in a marvellous display of courage and fearlessness, set in motion Strategy ‘O’.

The first problem they had to face was to remain “independent” of Time, but not “outside it”, as they would have to closely follow the misfortunes of the captive spirits to help them avoid strategic confusion, and eventually rescue them. Moreover, independence from time was necessary so that the Siddhas could preserve their own time, their awareness of the origin, for otherwise they would run the risk of also falling into the Great Deception. But, as the eons unfolded, the Siddhas would need a pleasant place, suitable for occupation and defence by a garrison of fearsome star warriors. These were the main problems; there were others, but we shall overlook them for the sake of brevity.
The procedure to be followed was as follows. The Siddhas //
sought a site on Earth suitable for their purposes. As such a site WAS TO DISAPPEAR following the strategic confrontation, they did not choose one WITHIN A CONTINENT, as this might have caused a cataclysm (which would further delay the fate of the captive spirits). Instead, they searched amongst the islands and chose one of them, situated in what would today be the far north, but which in those days was a tropical zone, proceeding immediately to ENCIRCLE IT. As it was a huge island, the task of constructing a thick stone wall around its entire perimeter would seem today to be

impossible task. But the Hyperborean Wisdom possessed by the Siddhas provided them with the solutions to complete such a task swiftly, and in a short time a colossal wall transformed the paradisiacal island into an impregnable fortress. It is not possible to describe the extraterrestrial architecture of the walls, as we would get lost in explanations and not get very far; we will simply say that, in some sections, the construction was similar to the pre-Inca fortress of SACSAHUAMAN (near Cuzco, in Peru), but such a resemblance, we must also say, was very approximate, since Sacsahuaman is still TOO HUMAN.

A single opening was made in the wall, a fact that will surprise those unfamiliar with the strategic principles of Hyperborean Wisdom. And outside this opening, which we have already named with a modern designation: PORTA INFERNALIS, the GOLDEN RUNE was placed. The time had come, then, to return to the greatest Mystery.

The Great Chief, Christ Lucifer, boldly positioned in an indispensable place, behind Venus, as the Black Sun or expression of the Origin, decided to respond to the vile conspiracy of the Traitorous Siddhas with an act of war. To fulfil His Will, the Hyperborean Siddhas occupied the island and walled it in, initiating Strategy 'O'. But Strategy 'O' had / as its aim to 'awaken' and 'guide' the viryas, individually or racially, as we have already said; so, what did the 'act of war' with which Christ Lucifer responded to the Tradition of the Siddhas of Chang Shambhala consist of? Specifically: the coup of // war was carried out by General

The Hyperborean gem, removed from the brow of the Gallant Lord
and set in the world of the Demiurge, would prevent the Demons /
from denying the divine origin of the spirit, since its unclouded
radiance would at all times cast the reflections of the Primordial
Homeland. The General, by deifying the Hyperborean lineages,
posed the greatest challenge, for he threatened to bring the
infernal plans to ruin. The conflict would, from then on, be eternally
waged by anyone who managed to awaken, whatever
hell they found themselves in, since the General would be
established on the physical plane, that is to say, in the lowest of the
infernal regions, and HIS BRILLIANCE WOULD BE SEEN FROM EVERY CORNER
OF THE WORLD, including the astral plane and all those 'purgatories'
which the Demons prepare there to deceive the spirits;
even in those subtle planes of the monads emanated
by the Demiurge, where there are also Hyperborean spirits //
completely befuddled, who have been led to believe that they '
must remain there whilst their "other bodies", denser ones,
evolve'. Finally, the Grail was, if we may use the
metaphor, a gauntlet thrown down in the face of the Demons, a
challenge to which they, due to their cowardice, would be
unable to respond.

But it was not so simple to ensure that the General, once entered into the physical plane, would simply remain in one place, for example on an altar. Due to its timeless nature, as

reflection of the Origin, the Grail, as a true universal diluent,
would pass through everything and vanish from sight... especially /
if, for the beholder, THE TIME OF THE WORLD WERE TO PASS. The
Grail cannot be placed upon any substance that flows at
the impulse of the Breath of the Logos, that is to say, that flows temporarily
, for IT WOULD BE LOST IN THE PAST, SINCE ITS ESSENCE IS ALWAYS
IN THE ORIGIN. What is to be done? A material seat must be 'prepared'
in such a way that it supports it (the General) EVEN IF IT REMAINS
IN THE PAST and EVEN THOUGH THE TIME OF THE WORLD ACTUALLY PASSES
FOR SAID SEAT. Can such a thing be constructed?
Only if a sign is interposed between the substance of the seat and the General,
ONE THAT NEUTRALISES TEMPORALITY. This means
that the sign must represent THE REVERSE MOVEMENT to that employed
by the Demiurge to construct the Solar System (1). A sign
such as this, which is the pinnacle of heretical symbols, was employed
by the Siddhas to construct the seat of the Gral, which
we have called the GOLDEN RUNE.
Pay attention to this because we will say it only once: FROM THE GOLDEN RUNE,
which is a highly complex sign of tremendous magical power, DERIVES, FOLLOWING
MUTILATION AND DEFORMATION, THE SWASTIKA RUNE,
about which so much nonsense has been written.
To construct the General's seat, a crystalline stone of a blue-violet colour, resembling agate, was chosen. On its upper part, in a slightly concave area, a golden rune skilfully chiselled by the Siddhas was set. And once the seat was completed, it was placed outside the island's walls, in the direction of the porta infernalis, but many miles away from there, on the mainland.
It is difficult for anyone to imagine the marvellous spectacle of the Grail descending into the seven hells. Perhaps if one thinks of a green ray, of blinding brilliance and Gnostic influence upon the seer, before whom the Demons turn their fierce faces, frozen in terror; a ray which, like the blinding edge of an invincible sword, tears through the four hundred thousand worlds of Deception in search of the enemy's heart; a flying serpent bearing in its jaws the fruit of Truth, hitherto denied and concealed; if one thinks of the ray, the sword, the fruit, the serpent, perhaps then it might be possible to sense what occurred at that crucial moment when the truth was placed within the reach of the captive spirits. Yes, for ever since the General took his seat upon the Golden Rune, the Tree of Knowledge stood planted within reach of those who, utterly bewildered, lived in hell believing themselves to dwell in paradise. From now on they could eat of its fruit and their eyes would be opened! Hallelujah to Christ Lucifer, the Serpent of Paradise! Hallelujah to those who ate of the forbidden fruit: the awakened and transmuted viryas!
(1) Physical movements must be ruled out: e = dv/dc. Here we refer to 'another kind of movement'.

What was the next step taken by the Siddhas? Prior to the fall of the General, but when this phenomenon was already occurring on other planes, they applied the law of the siege to the island's walls. ISOLATING THE INNER AREA FROM THE OUTER. To understand the effect that such a strategic action produced, one must bear in mind that THIS WAS THE FIRST TIME A STRONGHOLD HAD BEEN LIBERATED in the Solar System. When a ring of fire seemed to burst forth from the imposing walls and the interior of the island could no longer be seen, shrouded in a strange vibrating and flaming cloud, the Demiurge began to feel his substance being amputated. The Siddhas' strategy aimed to win over not only the flat expanse of the island but also its terrain, its mountains and valleys, its lakes and forests, its flora and fauna; the island, a vast country, was also a gigantic Noah's Ark that would, for millennia, receive the viryas who managed to awaken and flee from material chains, as well as those who had been transformed through fighting to the death in the battles.

An entire country removed from the Demiurge's immanent control was
a new experience, but, however this might have been
possible, the fact remained that the island was still there: hidden by a barrier of fire but in the same place. That is why the Demiurge's reaction shook the Earth, seeking in some way to affect that incomprehensible phenomenon and regain dominion over the 'square'. Terrible tidal waves churned the adjacent seas and winds never before seen blew in vain against the titanic walls; the sky darkened with clouds of ash from suddenly awakened volcanoes and the ocean floor threatened to split open and try to swallow the 'liberated' island.

The world seemed to have gone mad, presenting the terrifying spectacle of all the forces of nature 'run amok', when, 'as if it were the height of abominations', the General descended upon the Earth. (1)

What more could we add to give an idea of what happened
there? We have already said that it is very difficult to describe (or even mention)
an event that caused perpetual irritation among the Demons.
Perhaps this comment will mean something to someone, though
we doubt it: "as the Gral fell upon the Earth, beyond the ///
three hundred and seventy times ten thousand worlds, the Great Face of the /
Elder let out a howl of horror that STILL ECHOES in
the confines of the cosmos".
the confines of the cosmos 1
No sooner had the Gral settled upon the Golden Rune than the
Siddhas practised strategic opposition, succeeding, at last,
in rendering the walled island invisible, causing it to vanish
forever from the Earth's surface. From then on, the
golden men would speak of Valhalla, the abode of the Gods,
and also of Hyperborea, the "island swallowed by the sea", for the
original myth, charismatically transmitted by the Siddhas, has
suffered various distortions in exotericism due to impurity

(1) According to Hyperborean Wisdom, "two WINGED Siddhas, lieutenants of Christ-Lucifer, accompanied the General on his descent".

of the viryas.

The question that initiated the preceding esoteric commentary, let us recall, was: what has become of the General...? As a response, we learned that it is erroneous to inquire about the General, since he is virtually THE ORIGIN, and has never moved from there. His seat, however, the Golden Rune, possesses the dimensions of a material object, and it is reasonable to assume that, to a large extent, it is indeed subject to the laws of physics. We can therefore rephrase the problem: what has become of the Golden Rune? Does it still hold the gem of Christ Lucifer? In the latter case, the answer is affirmative: the Golden Rune has since been the seat of the Gral, a situation that has not changed in the slightest in modern times. As for the first question, we must understand that it would be an impossible task to summarise here the complete journey followed by the Golden Rune to the present day; this would require us to mention vanished civilisations, many of which are completely unknown to mainstream culture. We shall therefore turn to historical times, beginning by establishing some guidelines that will enable us to approach the problem correctly, thus avoiding many misconceptions or misrepresentations.

10 - The Golden Rune has often been confused with the ///
Gral'. Indeed; we have already explained why the Gral should not
be sought; however, on some occasions there really /
HAS BEEN TRANSPORTATION and it has been thought, quite rightly, that it /
was the Gral. But the Gral IS NOT AN OBJECT THAT /
ONE CAN APPROPRIATE, LET ALONE MANIPULATE OR TRANSPORT.
In all likelihood, what has been transported is the
Golden Rune, within the framework of a racial strategy. In this
case, we cannot attribute 'the' confusion solely to the
enemy's strategic action because, in the degradation of /
the ancient Hyperborean myths, the greatest responsibility
lies with the blood impurity of the viryas.

20 - The presence of the Golden Rune amongst the members of a community of Hyperborean lineage has the virtue of fostering charismatic bonds and legitimising the conduct of its leaders.

30 - The presence of the Golden Rune signifies the presence of the General, and the people to whom the Siddhas have entrusted its custody are, WITHOUT DOUBT, at that moment, the purest Hyperborean lineage on Earth.

40 - To verify whether a particular people has been in possession of the Golden Rune, one must study their Hyperborean war architecture:
POSSESSION OF THE GOLDEN RUNE REQUIRES THE CONSTRUCTION OF STONE STRUCTURES WITH PECULIAR TOPOLOGICAL PROPERTIES. Such constructions may NOT APPEAR to be made for war, but this appearance is due exclusively to /

the lack of knowledge surrounding the Hyperborean Strategy. /
One example is the ‘castle’ of Montsegur, on
Mount Thabor, in the French Languedoc. This building,
which is by no means a fortress, was erected to
enable the Hyperborean sect of the Cathars to
RECEIVE AND PRESERVE the Golden Rune. The principles that
prevail there are those of the ‘law of the enclosure’ and ‘strategic
opposition’, making it a futile endeavour to attempt to turn
Montsegur into an astronomical observatory or a solar temple. /
But as the architecture of Montsegur has been designed
IN ACCORDANCE with the Golden Rune, anyone who fails to heed this clue
will never arrive at any positive result.

50 - A distinction must be made between the seat of the General, which we call the Golden Rune, and the Sign of Origin, which the Golden Rune represents. We said that in the blue-violet stone the Siddhas set a golden figure, and we called the whole (stone and figure) the Golden Rune. But the Sign of Origin, which was chiselled in gold and set, possesses in itself the particular power of exhibiting ‘affinity’ with the Gral. That is why many Hyperborean lineages, which did not attain the high honour of guarding the Golden Rune, received instead the Sign of Origin as a reward for their purity of blood and in recognition of the effort expended in their Strategy. Thus, over the course of history, the Sign of Origin saw a particular proliferation amongst certain lineages, who proudly incorporated it into their banners. Naturally, the leaders initially sought to partially veil its symbolic content by simplifying the figure—that is, by removing certain suggestive elements—but, following the descent into exotericism and vulgarisation, THE TRUE ASPECT of the Sign of Origin was forgotten; we have already noted, for example, that the swastika arises from the mutilation and deformation of that primordial sign. However, in many cases, due to the extraordinary purity of blood in certain lineages, the Sign of Origin was displayed in its entirety, allowing the leaders to employ its immense power to project the light of the General upon the masses. We could give several examples of Asian communities bearing the Sign, but we have at hand the case of the Saxons, who had carved the Sign of Origin onto a tree trunk which they regarded as the pillar of the world (UNIVERSALIS COLUMN). The outcome of such a bold undertaking also merits comment. When Charlemagne conquered Erbury in 772, he proceeded swiftly to destroy the IRMIN-SUL tree trunk and to execute five thousand members of the Saxon nobility. Not content with this, after three decades of heroic resistance, the Saxon race, of the purest Hyperborean lineage, was completely ‘Christianised’ (following the execution of its purest offspring). We have learnt that many educated Germans consider this appalling Carolingian campaign to be ‘fortunate’. Thus Professor Haller opines without blushing that ‘without the su

mission of the Saxons, there would be no German nation today" (1) since "for the historical development of the German nation, as it is today, the incorporation of the Saxons into Charlemagne's Empire was an indispensable prerequisite". (2) This widespread view is based on an 'a posteriori' analysis of historical events and therefore, // considering that the extinction of the Carolingian dynasty made it possible for Saxon blood to come to the fore in the Western world two hundred years later with Otto I, it is taken for granted that the 'domination' and 'conversion' of the Saxons was 'necessary' and positive. Here is OUR opinion: the Judeo-Christianisation of the Saxons represents the hardest blow that the Infernal Powers dealt to the Hyperborean lineages in the Christian era, even greater than the conversion of the Vikings or the Celts, or the destruction of the Cathars, comparable only to the annihilation of the Gothic kingdoms. And the destruction of the IRMINSUL tree, with the loss to the West of the Sign of the East, is a catastrophe very difficult to assess.

60 - It is not essential, nor even necessary, for the Golden Rune to be found within a people for the Grail's influence to act upon them. The Grail acts upon the viryas FROM THE ORIGIN, a property that cannot be affected by any physical variable, wherever the Golden Rune may be found. That is why it is, to a certain extent, absurd to attribute to this or that people the achievement of 'a high degree of civilisation' because 'they were in possession of the Gral', given that the Gral cannot be in anyone's possession, for it is, by the Gallant Lord's decree, proof of the divinity of ALL captive spirits. What a people may hold IN CUSTODY is the Golden Rune, but only as a reward and recognition of a racial purity obtained PREVIOUSLY. In other words, the fact of having the Golden Rune in custody is not the cause of a people's greatness; rather, conversely, the purity of their lineage made them worthy of the high honour of being the custodians of the seat of the Gral. However, whilst the Golden Rune IS ONLY GIVEN TO THOSE WHO ARE WORTHY OF HOLDING IT, it is true that its close presence affects the environment, creating a mutating microclimate. That is why the Siddhas usually place the Golden Rune, during dark times, in suitable locations to influence the less confused lineages.

70 - From all that has been set out so far, it is clear that it would be of paramount importance for a Hyperborean lineage community to secure custody of the Golden Rune. It is imperative

(1) Prof. Johannes Haller - La Entrada de los Germanos en la / Historia. Pág. 99 - U.T.H.A - MEXICO.
(2) Haller - ob. cit. Pág. 101.

to deal with this possibility in detail, which we shall do in the next chapter when discussing the Siddhas' Strategy A2. However, before considering Strategy A2, we must be clear about a fundamental concept, which follows easily from the preceding conclusions. The problem can be summarised in the question: why does 'the king' (or whoever holds the royal office) need to possess the Gral (that is, the Golden Rune)? We shall now invite a brief reflection on the attitude one should adopt when becoming aware of the / events involving the Siddhas, and then we shall address the problem by delving a little deeper into the symbolism of the Gral.

Deep meditation is required on the symbols we present in order to grasp their ultimate meaning, which must always be perceived as dramatic and tragic, brimming with spiritual urgency. No one who has become aware of the incredible sacrifice made by the Siddhas in maintaining the Grail in the world for millions of years through strategic opposition—that is, through a constant and continuous act of Will—no one who has understood this, we repeat, can remain impassive amidst the confusion, without feeling an urgent need to free themselves from the chains of the Demiurge and set out, seeking to alleviate, in some way, the task of the Siddhas. No one who verifies the truth of these symbols with their own blood will be able to prevent honour—the sole morality of virya—from pressing them insistently to 'abandon everything' and set out. But that departure will be "with weapons in hand", like Nimrod and Wildejäger, ready to wage a merciless battle against the Demons and feeling the blood ignited by the "furo berserkir", by the "original hostility" towards the Work of the Demiurge, transmuting the weak organic substance of the physical body into vraja, the incorruptible matter. It is the least the virya can do to respond in some measure to the aid the Siddhas have lent to the Hyperborean lineages, making possible through their Hyperborean Strategy the General Test of Divine Origin.

Let us now turn to the outstanding question.
The Grail-Stone, the gem of Christ-Lucifer, IS SUSTAINED IN
THE WORLD BY THE OPPOSITION OF THE SIDDHAS, where it fulfils its
function of reflecting the Origin and deifying the Hyperborean lineages,
but, by BEING TEMPORARILY CONNECTED TO VALHALLA, it also
points every liberated virya towards the abode of
the Immortals. That path is the one followed by warriors fallen
in battle, the heroes, the champions, guided by the Hyperborean
women, those who were promised to them at the beginning
of time and whom, for thousands of years, due to the FEAR that //
poisoned their blood, they had forgotten. If the courage
demonstrated in the feat has been sufficient atonement, unfailingly
She will be there, beside the fallen warrior, to heal his wounds
with the icy love of Hyperborea and guide him along the reverse
path that leads to Valhalla. AND THAT PATH BEGINS AT THE GRAL.

But one must not think from this that the light of the Grail points to the individual salvation of lost viryas; for that purpose, the ‘song of the Siddhas’ and the seven secret paths of spiritual liberation are available. On the contrary, within Strategy ‘O’, the Grail must fulfil the fundamental role of RESTORING THE REGAL FUNCTION, that is to say: it must serve a racial or social purpose. That is why the Grail will be required in all cases where an attempt is made to establish the Universal Empire or any other system of government based on the social application of the law of the enclosure (monarchy, fascism, National Socialism, aristocracy of the spirit, etc.).
spirit, etc.).
The historical events leading to the ‘search for the General’
are always similar and can be symbolically summarised as follows
Initially, the kingdom is ‘a land in decline’ or ‘the king is ill’
or simply the throne has been left vacant, etc. (There may be
many interpretations, but essentially the symbol refers
to an exhaustion or decline in charismatic leadership and
a power vacuum, whether the government is exercised by a king,
caste or elite) The finest knights set out to “seek the Grail”,
in an attempt to put an end to the evils afflicting the kingdom and
restore it to its former splendour. Only one manages to ‘
find’ the Grail and restore the kingdom’s well-being, whether by ‘
healing the king’ or ‘crowning himself’. Curiously, the
triumphant knight is always portrayed as a ‘fool’, ‘madman’,
‘naive’, but especially as a ‘commoner’.
The “best knights” here represent any of the multiple social forces that are ready to seize the royal role when there is a leadership vacuum or power vacuum. Ultimately, “one of them” triumphs and restores order to the kingdom; “he was the commoner and is now king, with the approval and consent of the people”. In our interpretation, this clearly means that a "social force" has prevailed over the others (the "other knights") and HAS REPLACED THE EXISTING ORDER (which was in question) WITH A NEW ORDER, unanimously accepted BY THE PEOPLE. But if the problem boils down to a mere struggle for power: why does the new king (or new elite, aristocracy, caste, etc.) need to find the Grail?: BECAUSE THE GRAIL CONFIRMS THE ROYAL FUNCTION. THE GRAIL CONFIRMS THE HAPPINESS OF THE PEOPLE
When, in times of crisis, a new elite or a charismatic leader holds power, with the intention of restoring the monarchy, they must hasten to LEGALISE their position; otherwise, another elite or leader will come to challenge their claims and will also attempt to fill the vacant position, thus giving rise to an endless series of battles (political or military). But if there is a struggle for power, NO ONE HAS CONTROL, and it may happen that in the end the kingdom ends up divided among various factions. It is necessary to address the matter, to consult an infallible judge, an undisputed and transcendent authority. This is where the need to turn to the Gral arises. Why the Gral? Because the Gral is also the TABULA REGIA, the ‘list of kings’; HE DECIDES WHO SHOULD RULE, TO WHOM IT BELONGS TO RULE, BECAUSE HE REVEALS WHO

HAS THE PUREST BLOOD. But this revelation is not merely oracular and arcane; rather, through the General, the leader's purity, his right to lead, will be known to all and recognised by all. Charismatically. Hence the Icco / pure one, of Hyperborean lineage but of plebeian stock, after // finding the 'Gral' is 'recognised by the people' as the undisputed king.

When a Hyperborean lineage relies on the light of the Gral for the election of its leaders, it can rightly be said that a dynasty of "Kings of the Gral" will follow. During the reign of one of these, it may happen that the lineage attains such a high degree of purity that it becomes worthy of obtaining custody of the Golden Rune. This is what occurred, for example, in the 13th century in the French county of Toulouse when the Golden Rune was entrusted to the Cathar Perfecti. (It will be argued, against this assertion, that the Cathars were Manicheans, that is to say, heirs to a Gnostic tradition, and that this is the reason why they were annihilated, there being only a circumstantial link between them, the Counts of Toulouse and the Occitan population. Such an argument, of modern Druidic origin, attempts to divert attention from the most important fact of the Cathar epic: their relationship with the Grail. The fact that they were Gnostics, which is beyond dispute, and that they taught one of the seven secret paths to liberation based on the Song of Love of the Siddhas, the origin of troubadour culture—a fact few are aware of— does not in any way explain their relationship with the Grail. The Grail, within the framework of Strategy 'O', has a purely racial significance. If the Golden Rune was entrusted to the Cathars, it is because they were actively engaged in techniques of collective transmutation, WHICH CANNOT EXCLUDE THE REGAL FUNCTION, and not simply 'because they were of Gnostic affiliation'.)

A topic connected with the Grail's property of being a Royal Tablet is that of the Imperial Messiah and his imitation: the Jewish Messiah. To begin with, let us say that one is King of the Gral by virtue of the purity of one's blood, an attribute that is entirely individual and does not depend on race, lineage, or any material inheritance. A King of the Gral displays purely personal virtues such as courage, fearlessness, or honour, and never bases his prestige on material possessions or the value of gold. The authority of a King of the Grail, for these reasons, derives exclusively from his personal charisma, which extends to the rest of the people by virtue of the 'bond' established between the King and EACH ONE OF THEM, in their blood, THROUGH THE MEDIATION OF THE /// GRAIL: this is the principle of psychosocial mysticism. That is why a King of the General, IN HIS COMMUNITY, is recognised by the people. Naturally, ALL PEOPLES would have their King of the Gral if the actions of the Synarchy and the Hebrew race, with their 'Democracy', Socialism, Communism, etc., had not usurped the royal function. In any case, one might ask: would there be, on a universal level, for the Hyperborean lineages, the possibility of a King of the

Would the General be recognised by all? We are speaking here of a figure of undeniable purity, whose majesty would be evident to all the lineages of the Earth, who might or might not accept his authority but who could not deny him the right to rule. ////
Well then; it is easy to answer that the only Lord who establishes, for all the Hyperborean lineages, such a right is Christ-Lucifer. If He were to present Himself before the Hyperborean lineages, His right TO RULE BY BLOOD (1), based on His undeniable purity, might be accepted or rejected, but never denied.
But the idea of the Imperial Messiah does not stem from mere speculation. It was in the dark days of Atlantis that, in response to the clamour of the Siddhas, the possibility arose that the sublime Presence of Christ-Lucifer might manifest itself before the eyes of men. In those days, the confusion of the captive spirits was so complete that no one responded to the song of the Siddhas nor was able to perceive the light of the Grail. That is why the coming of the Imperial Messiah was announced for centuries, the King of Kings of the Grail, who was to restore the royal function in order to re-establish the spiritual aristocracy of the Hyperborean lands and destroy the Sirachic Hierarchy imposed by the Demons. The prophecy was finally fulfilled with the arrival of Lucifer, the Christ of Atlantis; but His Divine Presence was cowardly resisted by the Demons of Chang Shambala, who resorted to the use of black magic and opened a breach between the infernal regions of the astral plane and the physical plane. From that point on, a terrible conflict raged, which only ended when the continent of Atlantis 'had sunk into the waters of the Ocean'. It is not appropriate to recount here its details, which nobody remembers today and which, perhaps, it is not advisable to recall. We shall merely add that when the Demiurge, as we have already explained, conceived the sinister idea of copying the Presence of the Christ of Atlantis, he decided to 'announce' the arrival of a 'Messiah' as well, imitating in his own way the figure of the Imperial Messiah. But the differences are enormous. Here are a few: 1. The Imperial Messiah comes to restore the royal function; the Hebrew Messiah comes to usurp the priestly function. 2. The Imperial Messiah establishes his right THROUGH BLOOD; the Hebrew Messiah establishes his right THROUGH THE HEART. 3. That is why the Imperial Messiah will be recognised by the people THROUGH BLOOD (charismatically); that is why the Hebrew Messiah will be recognised by the (Judaised) people THROUGH THE HEART (emotionally).
We pose a question: what has become of the General and his imitation of the Tablets of the Law? And we provide several elements that contribute to the answer. In summary, we have said that the General, from the very beginning, still rests in the Golden Rune, and we mention that

(1) It is always worth repeating that we are referring to ANOTHER BLOOD / distinct from the physical. Until a better explanation is found, it is advisable for the reader to take this 'blood' in a symbolic sense.

the latter was entrusted, in the 13th century, to the Cathars of the French Languedoc. ‘What has become of the Golden Rune since then?’ is what we shall attempt to answer in the following sections as we set out the Siddhas’ Strategy A2. And regarding the Tablets of the Law, we said that they remained buried for twenty-one centuries beneath the ruins of Solomon’s Temple in Jerusalem, where they were found in the 12th century. We shall also discuss this discovery and its subsequent fate in the following sections.

Strategy ‘O’ is a ‘general strategy’ or totalised strategy; Strategies A1 and A2 are ‘partial strategies’ or field strategies. Strategy A1, which we initially attributed to John Dee and Wilhelm von Rosenberg, and which was indeed designed by them as we saw in the previous chapter, was ultimately linked to another, much earlier field strategy, thanks to the Scroll of Genghis Khan. That other strategy, which we have termed ‘A2’ for simplicity’s sake, was carried out THROUGHOUT HISTORY until the mid-13th century. From that point on, it ceased to be relevant (having failed to achieve its objective) and it was not until the 17th century, with Strategy A1, that SOME OF ITS PATTERNS EMERGED ON THE SURFACE OF HISTORY. We must make it very clear that the General Strategy “O”, which is esoteric and transcendent, differs fundamentally from the Partial Strategies A1 and A2 in that the latter are dynamically aimed at INFLUENCING HISTORY. In other words, A1 and A2 are strategies that seek to divert ‘long-term’ social variables to force the restoration of the regal function; to this end, they rely on the action of Hyperborean leaders who charismatically guide their peoples against the synarchic plans, employing war if necessary. These strategies, then, are related to that ‘racial and collective’ aspect of Strategy ‘O’, that is, to the functions of General. Strategy A2, in particular, has been linked to the ultimate historical destiny of the Golden Rune, as we shall see shortly.

To interpret unequivocally the role that Strategy A2 has played in history, which we are now going to explore, we have summarised the main arguments in a few diagrams. Figure 1 shows how events should have unfolded had Strategy A2 succeeded; Figure 2, by contrast, illustrates the actual strategic situation in the year 1250. For the time being, we shall focus on discussing Strategy A2 with reference to these figures, and later, when it is Strategy A1’s turn, we shall use other equally concise diagrams.

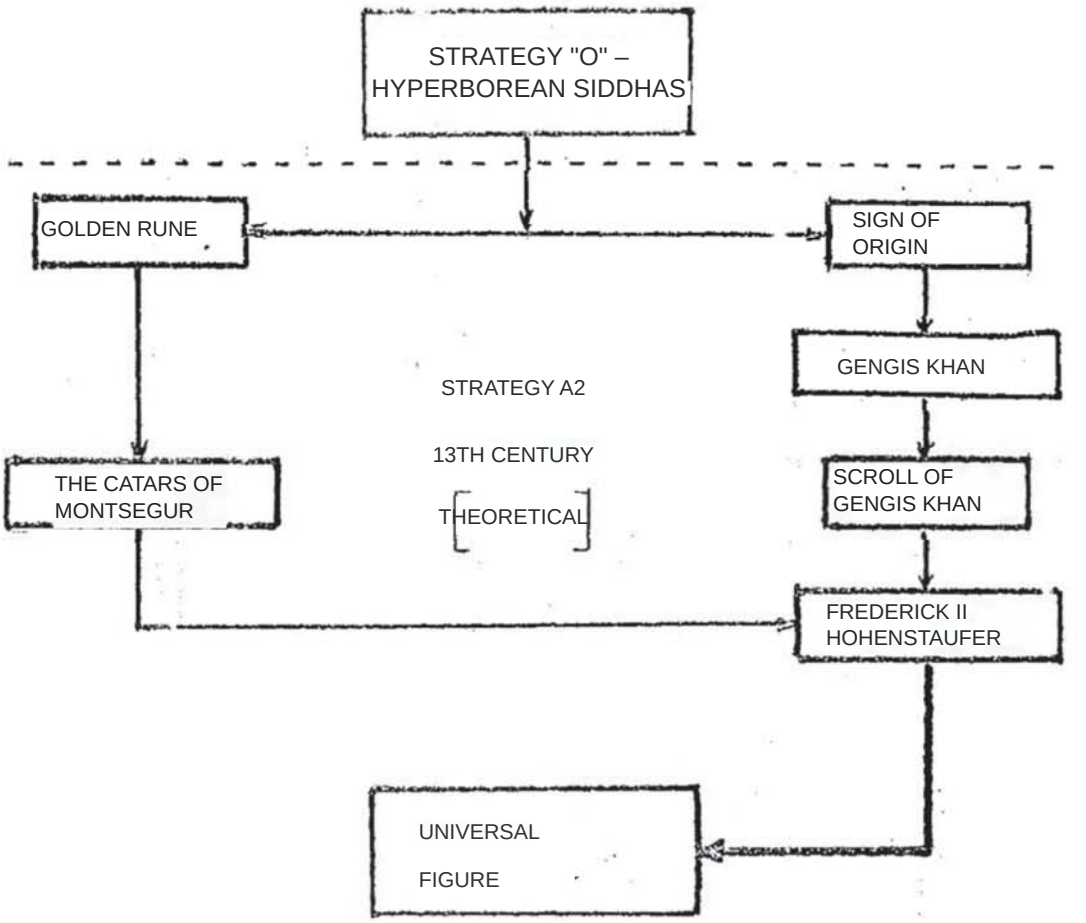
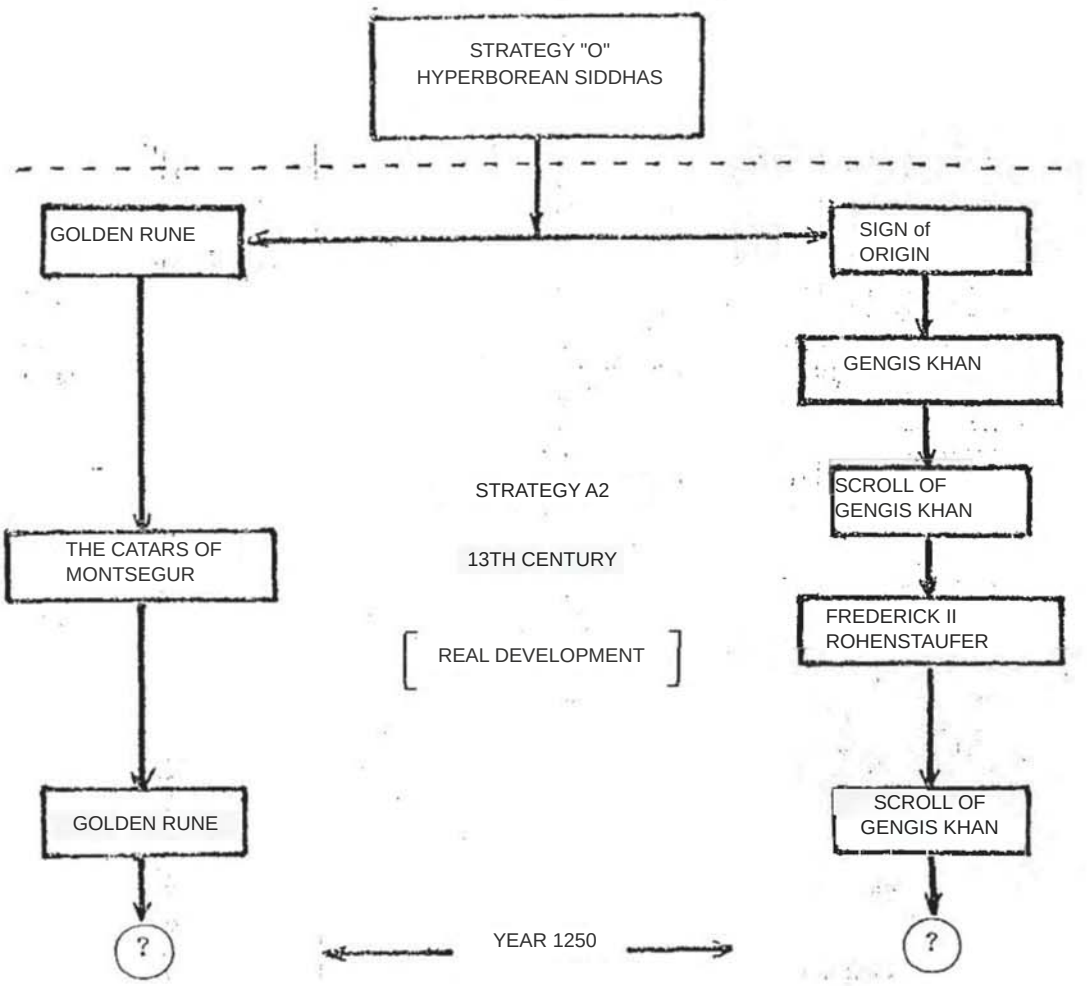


FIGURE No. 1 – "This is how historical events should have unfolded".


STRATEGY "O"
HYPERBOREAN SIDDHAS
GOLDEN RUNE
SIGN of
ORIGIN
GENGIS KHAN
SCROLL OF
GENGIS KHAN
STRATEGY A2
13TH CENTURY
THE CATARS OF
MONTSEGUR
FREDERICK II
ROHENSTAUFER
REAL DEVELOPMENT
GOLDEN RUNE
SCROLL OF
GENGIS KHAN
?
YEAR 1250
?

SECOND DISCOURSE

SECRET HISTORY OF THE THULEGESELLSCHAFT

INTRODUCTION TO STRATEGY A2

Before considering the specific events that constitute the development of Strategy A2, it will be useful, as we have done in other parts of this work, to first set out some concepts of Hyperborean Wisdom that will facilitate an understanding of the subject. If one observes Figure 1, one will see that Strategy 'O' has driven two 'lines of action': one, distinctly Western, begins with the handing over of the Golden Rune to the Cathars of Montsegur for their safekeeping; and another, Asian-Western, begins when Genghis Khan receives the Sign of the Origin. This second line, and indeed the whole of Strategy A2, is based on a principle of Hyperborean Wisdom concerning the mission assigned to the Mongol peoples in history. We must therefore understand this principle and also define what is meant by 'Mongol peoples'. But that is not all: upon understanding the mission of the Mongols, we shall ask ourselves about the true meaning of the name 'Kaly Yuga', by which the present era is designated, and this question will compel us to reflect at length on the modern concepts of 'historical age' and 'History' before arriving at a definition that clearly expresses the Hyperborean concept of the Kaly Yuga.

These and other matters of similar importance will be the subject of the Introduction. At the conclusion of the Introduction, the events involved in Strategy A2 will be briefly recounted, which, in light of what has been discussed here, will be easily understood.

10. By "Mongols" we must understand not only a racial community with defined ethnic characteristics but also those peoples who, possessing such ethnic characteristics, have inhabited the territory of Mongolia since ancient times, that is, in that dried-up sea between the Altai, Khangai, Sayansk and Tannú Ola mountains and the Gobi Desert to the south-east. Under this criterion, those ethnic groups that have abandoned their original settlements in Mongolia through emigration, such as the Huns, Bulgars, Turkmen, etc., will also be considered 'Mongols'. (1)

The need to link certain 'yellow' peoples, often nomadic, to a specific territory in order to consider them 'Mongols' stems from the particular importance

(1) This clarification is necessary because otherwise all members of the yellow race (Chinese, Japanese, Tibetans, Burmese, Siamese, Malays, Polynesians, Maoris, Turks, Turkmen, Bulgarians, Magyars, Lapps, Finns, Samoyeds, Kyrgyz, Ostichians, Eskimos, etc.) would be considered 'Mongols', and that is not our criterion, as will be seen.

which Hyperborean Wisdom assigns to a vast region of Central Asia that is vaguely and commonly identified as /// “Mongolia”. Indeed: in Mongolia lies the CENTRE OF LOWEST INTENSITY OF THE KALI YUGA, a concept we shall explain later in this paragraph. But we can already state that / it is by virtue of Mongolia’s “geochronological” quality that / the peoples originating from its borders always undertake movements of significance for the history of humanity. Mongolian origin, that is to say: the fact of coming from Mongolia, is a fundamental key to understanding the Strategy of the Si-// ddhas, for:

20.- THE MISSION OF THE MONGOLS IN HISTORY IS TO ‘PUSH’ THE WHITE-SKINNED HYPERBOREAN LINEAGES ‘TOWARDS THE KALI YUGA’.

30.- Without proper clarification, statement “20” will not be understood, as there is widespread confusion between the Western concepts of “History” and “Historical Time” and the ancient Eastern (?) concept of “Kaly Yuga”. Anyone who understands the Kaly Yuga as a mere “historical period”, in the Western manner, will surely find the statement that the Mongols must “push” “towards the Kaly Yuga” to be nonsensical; but, as we said, this is the result of confusion.

First and foremost, how long does the period of the Kaly Yuga represent in chronological terms? Although there are differences, depending on how the sacred Hindu texts are interpreted by one school or another, we can accept the figure provided by Rama Prasad: 438,000 years. Where does this figure come from? From a complex mixed system (1) of time division which, in the part that concerns us, states: “1 solar year of 365 days, 3 hours, 30 minutes and 31 seconds is equal to 1 Daiva day and night; 365 Daiva days and nights are equal to 1 Daiva year; 1,200 Daiva years are equal to one Kaly Yuga” (2). Therefore, 1 Kaly Yuga is equal to 438,000 years. As might be expected, the Kaly Yuga begins in the Atlantean era, at the time when the Traitorous Siddhas took control of Atlantean civilisation, where they would become known as the ‘Siddhas of the Dark Side’. But that is another story. We now know that a ‘Kaly Yuga’ is an extremely long period of time, but is it merely a ‘period of time’? What, then, does the name ‘Kaly’ attached to ‘Yuga’ (which does indeed mean ‘period of time’) signify? To answer this clearly, we shall turn to some ancient concepts that are by no means unknown in the West but which modern historiography has set aside or, if the terms proved useful, has employed whilst distorting their meaning. This is what happens with the word “AGE” from Greek mythology (the Golden, Silver, Bronze and Iron Ages)

(1) That is to say, a combination of multiples and submultiples of the decimal and sexagesimal systems associated with the rhythms of nature, such as the solar year, the number of breaths per minute, lunar cycles, etc.

(2) RAMA PRASAD. THE SUBTLE FORCES OF NATURE – PAGE: 30 – Spanish Edition (1923).

which has been stripped of its original conceptual content and used in a profane manner to designate arbitrary periods of official ‘History’: ‘Ancient Times’, ‘the Middle Ages’, etc.

40.- Apart from the fact that official ‘History’ covers a ridiculously short period of time—seven or eight thousand years—compared to the millions of years that the human species has existed on Earth, the ‘ages’ into which it is divided serve only to mark certain intervals in three ‘important’ events for the mnemonic convenience of historians and educators; for example, the Middle Ages “begins in 476, when Odoacer deposed the emperor Romulus Augustulus, that is, with the fall of the Roman Empire” and ends “when the Turks took Constantinople in 1453”; from that date onwards, the “Modern Age” begins. This way of ‘marking’ the boundaries of the ‘ages’ reminds us of the geographical demarcation of borders, which generally exist only in the minds of men and on maps; on the ground, there is sometimes nothing to indicate that one country ends here and another begins beyond; an uncertainty that does not prevent people from blindly believing in ‘the border’ as something existing in nature, for which it is possible (and desirable) to fight and die. // (Let it not be said that a river, for example, constitutes a ‘real’ border; a river is just that: a watercourse, a geographical feature; any cartography attributed to it stems from an epistemological error, from forgetting that a ‘geographical boundary’ is a convention among men, just like the symbols of language, and that, by virtue of this symbolic nature, it belongs to the collective psyche—that is, to the subjective sphere—and not to objective reality, as we might naively believe. / Cartography consists of graphically representing signs corresponding to the configuration of the Earth and its features; the map, then, has a certain relationship with territorial reality, but that relationship is UNIVOCAL; in other words: it is true that that line on the map represents the bank of that river; it is not true, however, that painting that line in a specific colour to ‘represent’ a border corresponds to any quality of the territorial reality in question). Just as there are those who believe in the concrete reality of a cartographic border, which exists only on maps and in their imagination, there are many people these days who naively accept the division of History into ‘Ages’ and even allow themselves the luxury of making value judgements: the Ancient Age was ‘pagan’, the Middle Ages ‘obscurantist’, the Modern Age ‘brilliant’, and so on. Clearly, we are here firmly in the realm of cultural subjectivism, for neither has history unfolded on the basis of such ‘ages’, nor are the events that define the span of each ‘age’ true historical milestones, more significant than other events that occurred before or after them. The events that ‘mark’ the beginning or end of an ‘Age’ are chosen, from among the countless other events that make up history, to form a

pre-established framework for analysis (1). This implies // that 'CRITERIA' have been employed for the interpretation of / History, which explains the subjective nature of the conclusions (2). If the criterion is, as seems to be the case with the official 'Ages', to take the Economy and War as the fundamental parameters, then it is LOGICAL to set the boundaries of the period at wars and battles or at the / economic ruin of the Roman Empire. But if the criterion were another—for example: philosophical, aesthetic, technological, etc.— surely the 'fundamental events' marking the boundaries of the Ages would also be different, and even the value judgement of these would vary considerably. For example, the end of the Middle Ages is set by a political criterion (?) in // 1453, when the Turks took Constantinople and the Eastern Roman Empire came to an end; this is a negative event that has been deliberately chosen to mark, consequently, the end of an 'Age of Obscurantism'. But for a scientific-technological, positive criterion, it would undoubtedly be more important / the invention of the movable-type printing press by Gutenberg in 1450, that is, almost at the same earlier date as / the fall of Constantinople. It could then be the case that the Middle Ages ended on the same date, but, by taking a positive event as the cutoff point, the value judgement would have to be revised.

Perhaps, then, the Middle Ages would not be 'obscurantist' but rather a 'period of transition', considering that in order to arrive at the German invention / of the printing press, prior cross-cultural contact with China had to be established in the 14th and 15th centuries.

We have been observing the subjective nature of the modern concept of 'Age' and the flimsiness of those 'fundamental historical events' that are taken as 'boundaries' of the time period in question; these events have been chosen on the basis of cultural, often synarchic, criteria, and are presented following a prior distortion of historical truth; thus, a change in criteria leads us to different "fundamental events", shifted more or less in time, which demonstrates the inadequacy of the concept of "Age" to designate an Era of purported specific characteristics.

We must therefore assume that what official history describes to us in a given "Age" has a distorted relationship with the concrete events to which it refers, in a manner similar to the subjective alteration of true events carried out by historians to present them as boundary events.

This assumption can be rigorously verified if we return to the cartographic analogy and employ // the previously defined concepts of 'the eminent' as 'the highlighting / of a quality, rationally exalted by the determination

(1) that is to say: a 'hypothesis'.

(2) 'criteria' are logical guidelines that inevitably appear in any rationalist consideration.

of the pre-eminent cultural premises". We look at a map of Europe; on it, the various countries, their internal political divisions and their external borders have been represented by means of symbols known to all. Suddenly we fix our attention on some winding lines that tell us that in that part of the world there must be some mountains; we read a label that says "Pyrenees" and think – Ah, that is the border between France and Spain. We know this because that information is part of our shared cultural knowledge. If we now look closely among the various lines on the map, an area marked differently will stand out, // perhaps in a different colour, or perhaps with lines and dots, which // we shall distinguish as ‘the border’ proper. The pre-existing cultural assumptions made the borderline stand out from among many other similar lines and led us to discover and recognise it. But, as we have said, the border exists only on the map and in our imagination—a fact that can be verified by placing ourselves in certain / deserted areas of the Pyrenees, from where it would be entirely impossible for us to determine where Spain ends and France begins.

We have learnt two facts from the map: at a certain place in the world, whose coordinates allow us to identify it precisely, there is a mountain and a border. We actually go to that place and find the mountain, but we have difficulty distinguishing the border. What has happened? Well, the mountain and the border are realities of a different order. That is why there are two kinds of maps: ‘physical’ ones, which describe geographical reality more or less faithfully, and ‘political’ or ‘economic’ ones, which display, IN ADDITION to the corresponding physical representations and SUPERIMPOSED UPON THEM, qualities and attributes that have no concrete counterpart in the world. A mountain and a border are both cultural objects; but the mountain is a concrete object of natural entity, whereas a border (like a myth, a scientific idea, a political organisation, a moral code, etc.) is a cultural quality that will appear fully embodied in a concrete, physical, or ‘external’ entity.
To practise historiography, to write history, is, analogous to the construction of a map, TO DESCRIBE A REALITY. History, in narrating true events of the past, draws on purely objective material, the description of which in symbolic language is presented to us for our information. But the historian, like the cartographer, deals with two types of objects: the ‘events’ that actually occurred, which were concrete objects, and the ‘eminent events’, selected from among the infinite other events on account of their subjective importance. Yet eminent events, as we know, are determined by pre-eminent cultural premises which are, ultimately, the tactical expression of Culture, a strategic weapon

enemy. Thus, if, when studying History, we notice that the events described are presented to us with a certain objectivity, we are, as in the case of the ‘physical map’, faced with a more or less direct and undistorted representation of reality. But when one seeks to assert an eminent quality in a specific event—for example, when it is said that the French Revolution was ‘superior to other revolutions due to its progressive nature’ (1)—we are, as in the case of the ‘political map’, faced with a representation of cultural qualities without a material counterpart. An eminent quality in history, like a border on a political map, is an object belonging to a sphere distinct from concrete reality; its eminence stems from pre-eminent cultural premises. Hannibal or Publius Cornelius Scipio? Sparta or Athens? If history presented the facts as they occurred, the preference we expressed for a particular military leader or culture would indicate that that leader or culture had become eminent in our eyes. But this is not possible because the History available to us for study is in no way objective or descriptive of the reality of the facts, since historians of all ages have been victims of their own pre-eminent cultural premises and have identified eminence wherever it appeared to them, attributing to concrete reality qualities that existed only in their imagination, that is to say, projecting onto the world cultural qualities that possessed no concrete substance and subsequently perceiving the mirage of their reflection. That is why official history is tainted with unreality and should serve any researcher of Hyperborean lineage merely as a reference, a pale reflection of the truth.

History, having undergone the ‘strategic-synarchic treatment’ of Judeo-Christian cultural norms, is a minefield in which any unwary soul may lose their way and perish. Its veiled objective is to provoke confusion and the cultural conditioning of ‘modern man’; that is why it will tell us, or induce us to declare, that Athenian civilisation was superior to the Spartan, that the religion of Jesus Christ put an end to the savagery of pagan cults, or other such nonsense.
We must now return to the ‘Ages’ of official history. It will become evident, following what we have seen so far, that the modern concept of an ‘Age’ is merely an arbitrary interval of time, marked at its extremes by certain events, significant to historians who are undoubtedly conditioned by pre-eminent premises (which are, in short, synarchic guidelines unconsciously assimilated by them). To verify this, it suffices to refer, for example, to the nearest boundary of the Middle Ages, noting that the fall /

(1) The ‘superiority’ we attribute to one thing over another is an eminent quality.

of Constantinople has proved eminent, for most “historians”, over other contemporary events, among which the invention of the printing press stands out, as we have said.

This lengthy critique must have clearly shown us that an “Age”, in official history, is a cultural object conceived from a subjective view of history, limited by eminent events that are distortions of the true facts. But such an “Age”, as the sum of eminent events, is an extreme example of a cultural object that maintains a distorted relationship with the concrete reality of the historical events it represents. That is why the modern concept of an ‘Age’ has almost no content; it is an empty shell that barely manages to cover up a few synarchic lies. Precisely our immediate task will be to endow the word ‘Age’ with new content, which is in truth its ancient meaning, for we must use it to define, in Spanish terms, the concept of the Kaly Yuga.

50. Contrary to modern thinking, the concept
held by the ancients regarding historical periods did not begin with man but with God. Of course, insofar as
History was conceived as a cyclical succession of Ages that
were born and died in the likeness of the life cycles of nature,
not one God but a multitude of Gods coexisted,
peacefully or otherwise, in the heavens of Antiquity. In truth,
there was a god for each Age, that is to say, one who predominated
over the other deities and was capable of exercising

The stable period over the Aged (an Yuga), which comprised several Eras or human stages with specific characteristics and, naturally, was presided over throughout its entire chronological span by a supreme God whose influence, also cyclical, began and ended alongside the Age in question. The duration of an Age corresponded to the manifestation of a God; when the end of such a period arrived, the God withdrew, but not without first waging a fierce struggle with the succeeding deity, his influence ceasing from that point onwards.

Nowadays, it is commonly believed that ‘the gods die when their era of dominance comes to an end’, with various reasons being put forward to explain the deity’s downfall: “men forgot him” or “that particular God” did not exist at all, was a myth, and when “progress” or “evolution” led men along the path of civilisation, they “awoke” and proceeded to replace their false and superstitious beliefs with rationalist ideas that perfectly explain the workings of the Universe without resorting to any divine intervention”; etc. Against this view, Hyperborean Wisdom asserts that an Age ends when the God (or the Myth) ceases to exert his influence over mankind as a whole. The Aztec Age ends when the Spaniards replace the cult

of beating hearts with the cross of Je-
sus Christ; but it is also true that Huitzilopochtli had
abandoned the Aztecs long before, just as Princess Pa-
pán had told Moctezuma and just as he himself had verified,
given that, in addition to being emperor, he was high priest of the cult of the //
Hummingbird God.

History tells us that there were eras in the past during which men adopted particular religious beliefs and cultural styles. Since every era is ruled by a god, one might ask: what has become of those deities whose influence was dominant in past eras? The answer is not difficult, for history also provides us with information on this matter: to every past era corresponds a myth recorded in tradition and documents. At one time in Rome, Mars reigned, and at another, Jupiter; Greece knew the Ages of Apollo and Zeus; Egypt shone briefly under Amun and was feared in the Ages of Osiris and Isis; Carthage became bold in its Age of Moloch; and so on; to give just a few examples drawn from recent civilisations. In these examples, and in many others that could be cited, it is evident that the previous answer is correct: we know of the God of a past Age through the myths and legends that have survived to the present day. So far, this is the answer provided by History. We shall add the following, and this must be stated: 'myths' ARE IN FACT THE CURRENT EXPRESSION OF THE ANCIENT DEITIES WHO HAVE BEEN DISREPUTED. Of course, to understand this statement in all its depth, one must turn to concepts from C. G. Jung's Analytical Psychology, which assert that an ancient myth survives as unconscious content within the collective psyche. In Book 4, this topic is explored at length, and the word 'myth' is defined for a 'dead' or devalued god, and 'Myth' for a dominant or active god. But what is important now is to bear in mind that, according to this theory, the Gods do not really die; rather, their disappearance, their invisibility, is due to the fact that they have been incorporated into the collective unconscious of their worshippers, vanishing from view either momentarily or permanently. In this sense, myth is identified with a certain type of collective archetype—that is, one common to an entire race—whose characteristics are inherited and constitute an unconscious content of the human psyche. One must not believe that this psychological concept implies that the God cannot act externally (in a psycho-ideal manner) just as tradition tells us that all Gods act. There is a connection between the personal collective unconscious and a 'universal collective unconscious' which is the very substance of the Demiurge, the plane where He has deposited the Archetypes of his creation: through an interaction operating directly within the depths of the human unconscious, the levelling or equalisation takes place that transforms a myth into a 'Myth', that is to say, the process by which a passive structure (the myth) is transformed into a dominant entity (the Myth) fuelled by energy

(libido) drawn from the psyche. This important issue will also be studied in depth in Book 4.

Myths are always present among all peoples and in all circumstances. Their passivity does not mean they have died, for they could ‘resurrect’ and once again become Gods, as has in fact occurred many times, according to the convenience of the Demiurge, since the Gods are, as will have been noted, expressions of his psychoid Archetypes. We shall not go into detail regarding the Demiurge’s Plan or explain his need to project Manu Archetypes upon humanity in order to direct the evolution of life and form. We shall merely add that a Manu, the ‘idea’ of a race, is the dominant collective psychoid Archetype 7, the God, of an Age; but a Manu, it is important never to forget, is an emanation of the Demiurge himself, a ‘divine appearance’ devoid of individuality; if it “appears” to be a God, it is because the period of its unfolding is too vast to be apprehended by an incarnate spirit, bound to an incomparably short lifespan; finally, a Manu unfolds within a Hierarchy of intermediary beings, who are entrusted with the mission of carrying out certain parts of the Plan: these beings, together with certain members of the devic evolution, and the ‘evolved’ pasus or adepts, form the White Hierarchy of the Traitorous Siddhas.

Using these concepts, we can now redefine, in modern terms, the ancient idea of the Age. Let us proceed from the minor to the major:
a) any historical circumstance is the conjunction of humanity and certain Archetypes to which it sub-ordinates itself, evolving towards their perfection (1). Also:

b) a historical Era is the conjunction of a cultural community and a God to whom it submits and whose Will it obeys. [Or, expressed in modern terms: a historical Era is the conjunction of a cultural community and a collective Archetype to which it submits and towards whose realisation its culture evolves.] Finally:
c) a historical Age is the conjunction of humanity, during that period, and a Manu Archetype, to which it submits, evolving towards its perfection. (In this definition, the concept of the Manu Archetype involves the entire Hierarchy participating in the Plan).

These definitions may raise a question which we shall clarify immediately. The question would be as follows: if we have rejected the modern concept of ‘Age’ on the grounds that it is conceived synarchically from pre-eminent cultural premises, what is the point now of re-evaluating the ancient concept if it states that ‘an Age’ is the duration of a

(1) A similar definition has been proposed by André Nataf in ‘El / Milagro Cátaro’, Ed. Bruguera.

Manu Archetype embodied by the Demiurge? Are we not once again on hostile ground? Such objections are well-founded, and it is therefore worth clarifying that, whilst both concepts of Age are insufficient and synarchic, the ancient one—even though it refers to the Manu—will serve to explain the equally ancient concept of 'Kaly Yuga'; because, it is worth stating, "Kaly Yuga" is indeed a Hyperborean idea, upon which mountains of confused opinions have been heaped and which we will have to redefine in order to reveal or draw closer to its Mystery and make it intelligible to a modern mindset.
The conceptual advantage offered by definitions 'a', 'b', and 'c' over the dogmas of official historiography lies fundamentally in the fact that such definitions allow us to engage with the historical event considered in its ontological integrity, whereas the same event, described according to official guidelines, is inevitably mutilated in its metaphysical roots. We wish this difference to be clearly noted before delving into the meaning of definitions 'a', 'b', and 'c', and so we shall now point out the main reason why official descriptions of the historical fact are insufficient and partial. We may anticipate that this cause stems from the confusion between 'historical event' and 'natural event', but, as such confusion is due to a typical case of epistemological blindness, establishing the distinction between the two concepts will require a lengthy explanation.

It is likely that the greatest error a historian can commit is failing to distinguish that a historical event is categorically distinct from one that might occur, for example, in a remote jungle, featuring members of the animal kingdom, such as a fight between two lions. The fight, with all the drama it may entail for a sensitive observer, is a 'natural event' that has occurred with indifference to human existence and unfolds driven by a dynamic of its own. The driving force behind that dynamic cannot be evident to man, as it is exclusive to the natural event, being confined to the sphere of its own effectiveness. Even by intervening in the scene, one achieves nothing more than disrupting the forces; and, in an effort to restore its natural course, the dynamics of the event react against the intrusion; it may happen that the lions devour the observer and then continue their fight, or that the observer destroys the protagonists with a weapon, or a thousand intermediate variations, but one will never succeed in BECOMING PART of the scene; man will always remain alien to the natural event and, therefore, will never be able to know it fully.
This insurmountable epistemological barrier necessitates that a natural event be described on the basis of the image perceived by man in his capacity as a pure observer. From that distance, dealing with appearances or partial aspects // of the event is inevitable, and for that reason it is, to a certain extent, legitimate to exhaust the methodological efforts that lead to a description that is as //

possible description of the natural phenomenon. This is what science does when it sets out to increase the available knowledge of a phenomenon: first it subjects it to observation, attempting to cover all possible aspects, even breaking these aspects down to arrive at their qualitative constitution and proceed to their DESCRIPTION; if the senses prove insufficient, that is, if the phenomenon exceeds the sensory framework, 'technology' will enable the design of instruments that broaden the spectral scope of observation and reach those furthest limits of the phenomenon's reality; finally, all the information obtained is gathered and interpreted to formulate a theory, which, given the process of disintegration to which the phenomenon was subjected and bearing in mind that a large part of it must have escaped observation, will always be incapable of providing a comprehensive explanation that allows the phenomenon to be understood in its entirety. Of course, in a civilisation where science proceeds in this manner, man and phenomenon constitute opposing realities. And although man continues to gain enough knowledge of the phenomenon to formulate theories, and although these prove sufficient to develop technologies, the epistemological gap not only remains as wide as it was when the phenomenon was first observed, but threatens to grow ever wider due to the dogmatism with which these theories are asserted, without taking into account their errors and deviations. But that is another problem.

Natural phenomena or facts are investigated using the same scientific method and described in theories which, as we have seen, are insufficient to encompass their full reality. For this reason, of a natural fact, we can only know certain partial aspects—its appearance—and there is no reason to worry too much about it. But the case of the historical fact is different, in which man not only participates as a protagonist but, fundamentally, constitutes its concrete basis. Here, man is not an 'outsider', and so it is not permissible to employ the same method with which one observes natural events to contemplate a reality in which he is embedded as an immediate actor. If this is done—and indeed it 'is done' in official historiography—it means that a false distance has been adopted, under the illusion of turning into an 'object' under observation an event of which one is inevitably a subject. But if the theory of a natural event manages, more often than not, to divert us from the truth of the event it seeks to explain, the theory of a historical event, formulated without addressing these objections, can lead us to the very opposite of its truth. We can verify this latter suspicion by now delving deeper, in this sense, into our conclusions set out in paragraph 4 regarding the 'Ages' of official history.

Firstly, in an official 'Age', historical events are described and highlighted according to the prominence that 7

has held for the historian, presenting them as accidental events whose sole determining factor—if any is suggested at all—is purely physical causes. If one historical event bears any relation to another, it is claimed that their link consists of certain 'dynamic variables' (the economy, class struggle, religion, war, the 'dialectical movement', etc.), which are entirely external and insufficient in themselves to account for the genesis and evolution of the event. Here, as in the case of scientific investigations of phenomena, the structural relationship between the aspect described and the rest of the elements that make up the totality of the event is ignored. Official history, by focusing on certain particular elements of that structure (this or that variable), can only present partial aspects of the true facts—apparent images behind which the truth of what happened is concealed. By operating in this way, a historical event or an era is presented to us from its most obvious side (its appearance), that is to say: its crudest and most material aspect, asserting as the efficient causes of its determination some of the famous 'dynamic variables'—which can only be done at the cost of curtailing the metaphysical dimensions possessed by every historical event according to definition 'a'. Let us consider an example of this rationalist obsession: it was of no avail that Alexander the Great himself declared that he was embarking on the conquest of the world on the advice of Zeus; for the modern "historian", Alexander, a member of the human SPECIES and of Greek CIVILISATION, belonged to the CLASS of the military, the GENUS of the conquerors and the GROUP of the believers; Zeus, on the other hand, is merely a deity forming part of the SET of Greek myths. If we reflect on the 'scientific' approach adopted when presenting a historical event classified 'in parts', we shall see that it has been treated as an 'object of observation' and thus confused with a 'natural phenomenon', such as an eclipse or the annual migration of swallows—that is, with events over which man has absolutely no control. Let us follow the steps taken by the modern 'historian'. First, an event in the life of Alexander the Great (his decision to conquer the world at the behest of Zeus) is framed within the category of 'casus belli, casus dementiae' (1); then it is broken down into its constituent parts, which are classified one by one according to rationalist criteria, categorising them into sets, classes, groups, etc.; finally, the event is reconstructed on the basis of those parts that the official criteria deem most important or representative (a genuine theory is devised) and presented to the public for consumption. As we announced, it is evident that following this historiographical operation, we are shown only a partial aspect of the phenomenon; yet this aspect is the most meagre because it describes the event disconnected from its metaphysical driving force, Zeus, who in the 4th century

(1) Act of war, act of madness.

BC was a dominant Archetype, a God, and not a mere ‘myth’.

We have demonstrated the inadequacy of modern, rationalist methods applied to the interpretation of historical events and have denounced the error committed in proceeding to break them down analytically and reconstruct them through rational synthesis: the investigation of historical events is approached with the same objectivity with which natural phenomena are treated.
But the historical fact is not, like natural phenomena, the objective manifestation of an evolutionary process whose unfolding man can only witness as an observer. In the historical fact, even in those that occurred thousands of years ago, man, of any era, is always a ‘subject’ BECAUSE THE HISTORICAL FACT IS, ABOVE ALL, A CULTURAL FACT. This identity is of paramount importance, as it underpins the superiority of definitions ‘a’, ‘b’ and ‘c’ over the modern concept of ‘Age’ based on the rational analysis of historical events. We shall verify this as soon as we define what is meant by ‘culture’ and ‘cultural event’
Let us recall conclusion 7 of the allegory about the ‘prisoner’, the ‘self’ of the lost virya, which we had already seen in section 7 of the previous chapter:

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c - The “prison” is analogous to “culture”. Also, certain parts of the “prison”—walls, moats, bridges, etc.—are analogous to certain parts of “culture”, that is, the “preeminent cultural premises”. Commentary – Bear in mind that, in the allegory, both the “guards” and the “prison” are intermediaries between the prisoner and the outside world. But the “guards” are “dynamic” intermediaries (analogous to “reason” in the lost virya) whereas the “prison” is a “static” intermediary (analogous to “culture” in the lost virya).

Furthermore, in conclusion 8, the following was stated:

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- c - The “outside world” beyond the prison is analogous to the “outside world” beyond the “cultural structure” that binds the “self” in the lost virya.

From these analogous conclusions, the following definition emerges: “Culture is an ‘intermediate world’ between the ‘self’ and external reality”(1). But this “world” surrounds the self in such a way that, apart from the Vril-centre, all paths

- (1) We therefore reject the vulgar notion of “Culture” as “the collective product of human activity” or other definitions that situate the realm of culture in the “physical world”, that is, in the world of “external cultural objects”. Here we place Culture in its proper realm: that of psychic reality.

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